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THE
ANSWER
OF THE
Earl of Nottingham
TO
Mr. *Whiston's* Letter to Him,
Concerning the
Eternity of the Son of God,
AND
Of the Holy Ghost.

Deut. XXIX. 29.

The secret Things belong unto the Lord our God, but those Things which are reveal'd, belong to us, and to our Children for ever.

1 Tim. VI. v. 20, 21.

Keep that which is committed to thy Trust, avoiding profane and vain Babblings, and Oppositions of Science falsely so call'd; which some professing, have erred concerning the Truth.

THE SEVENTH EDITION.

L O N D O N:

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Price One Shilling.

ANSWER

OF THE

QUESTIONS

AND

QUESTIONS

OF THE





S I R,



Think I ought to give you some Account, why I did not publish the following Letter Sooner, and why I do it Now.

When I receiv'd your Letter concerning the Eternity of the Son of God, and of the Holy Spirit, dated July 10. 1719. together with your Letter of Thanks to the Bishop of London, dated Jan. 17. 1718. annex't to it: Tho' I thought I was not, at my Tears, to learn my Catechism; yet my Curiosity led me to read them, knowing your Reputation for Learning: And I own my great Surprise, to find so many Testimonies, and some Texts, cited by you against the Doctrine of the Trinity, by which you had been drawn from that Opinion and Faith, which you once profess'd; and which now, with the Boldness and Authority of an Apostle, (like St. Paul himself in another Case) Behold, I say unto you, is "a fatal

*Gal. v. 2.
Letter to
the Bishop
of London
p. 18.*

" Mistake: So I resolv'd to look into your Quotations, and consider your Texts; and I own also, that I was much more surpriz'd, to find your Quotations liable to such Objections, as you will see in the ensuing Letter, which I writ soon after yours came to my Hand, with an Expectation of seeing you, when you came into this Country, as you us'd to do every Year; and to prepare myself, as well as I was able, for your Assaults; and not to enter into an open Paper-War, knowing my own Ignorance and Weakness; and that I had not sufficiently

prov'd the Armour, which was necessary for an Encounter with so great a Champion, as had defy'd the Armies of the Living God. But since you have been in Rutland, both last Year and this, and not afforded me your Company here, as formerly you were wont; and that your Letter to me is referr'd to, in a late Tract by your self, as a full Evidence of the Truth of your Doctrine; and that many may take your peremptory Assertions upon Trust, from so eminent a Man as your self; and since I have had Leisure to examine your Quotations, and do find that you have perverted the Scriptures, and abus'd your Authors by an untrue and unfair Representation of the Passages you cite out of them; I have now ventur'd to send to the Press my Animadversions, and what has occur'd to me upon this Subject; that I might not, by my Silence, be thought your Profelyte: And because it is not enough to believe with the Heart, but with the Mouth Confession is made unto Salvation; and not confessing the Lord Jesus before Men, is next to the denying him.

Rom.x.10.

I do not doubt, but your Zeal will prompt you to a Reply; and therefore allow me to tell you the Method, in which it will be most fair in its self, and satisfactory to me and others, who shall read it.

I. To state your own Doctrine, and to shew that it is consistent with common Sense, and with the other Doctrines of our Holy Religion; which, I hope, we agree in; some of which I have mention'd in my Letter: For, like the Men of Capua, who would not destroy their Magistrates, though they extremely dislik'd them, because they could not find better to put into their Places; you should not, in an Age, when many ridicule all reveal'd Religion, reproach that, which is establish'd among us, as being against "the Light of Nature and common Sense", till you have freed

P. 38.

freed your own Scheme from that Objection, and evidently shewn that it is rational and true.

2. To justify the Construction, which you have put upon the Texts, cited by you out of the Scriptures.

3. Not to load me with a Multitude of new Quotations. For that is to lead me into a Labyrinth, where a Man so little vers'd in the Fathers, as I am, will want a Clue of Thread to bring him out of it ; and you cannot expect that I should believe they are true, or that I will take the Pains to examine them ; for I may justly conclude them to be false, till you have prov'd those in your Letter, which I have look'd into, to be truly and fairly stated. And since " Those are the " Original Principal Texts and Testimonies, " which concern this important Subject," 'tis in vain to heap up others, which are less Authoritative and Cogent. Now whether your Quotations be true and fair, is a Matter of Fact, which can scarce bear a Dispute, or may be easily decided : And tho' if they were true and fair, which I am sure they are not, it would not follow, that I ought to yield to them, because there may be others, and you your self have mention'd several, which are plainer, clearer, and stronger Assertions of the Divinity of the Son of God and Holy Ghost, than Those which you have produced against it : Yet, if these be not true and fair, it will follow, that you ought to renounce that Opinion and Doctrine, into which you have been so misled. But, notwithstanding this Advantage which I have, I dare join Issue with you upon this Point of the Truth and Fairness of your Quotations.

P. 24, &
37.

Lastly, As you have a Right to examine my Quotations, and the Construction of the Texts cited by me, (as I have done yours ;) so I shall be well pleas'd to see your Observations ; being very sure that I have not

wilfully prevaricated in representing them ; and therefore may hope I shall not want many Excuses : But if I have committed any Mistake, I shall willingly be corrected ; for I myself would amend it, if I knew it.

But I would not have you think, that I am provoking you to a Reply, with any Intention of Writing any more upon this Subject : For if what I have said in Defence of our most Holy Faith be right, there will be no need of it : But if in any Thing I have err'd, 'tis better to rely on the Goodness of those in Authority, to whom I humbly submit my self, to forgive such Fault, than to repeat it, by attempting to justify it.

Burley,
Nov. 21. 1720.



S I R,



S I R,



Was surprized to find in the Prints, an Ad-
vertisement of your Letter to me concern-
ing the ETERNITY of the Son of God,
and of the Holy Ghost, before I had re-
ceived such Letter from you, or heard
of your Intention to write it:

But now I have read it, I must thank
you for the Justice you have done me, in
ranking me with those, who will not deny *the Lord that bought* them; and I trust in him, that nothing shall ever remove me
from this *Rock of my Salvation*; and I am very sorry that any
in this Age have made him to themselves a *Rock of Offence*.

I wish I could as well deserve the Compliment you make
me, p. 13. and that I and others did *shew our Faith by our*
Works; then *that worthy Name by which we are called* would not
be blasphemed, at least we should give no Occasion for it: And
tho' I am very far from imputing to you any such Faults, yet
if you consider how many of your Followers have *put away a*
good Conscience before they made Shipwreck of their Faith, and
what Tendency your Doctrine has to produce the same Effect
in others, you may find Reason to *change once more* your Opi-
nion, and to conclude, that This, which you now profess,
was never taught by our Saviour, who *brought Life and Immor-
tality to Light*, and came into the World, and sent his Apostles
to turn Men from *Darkness to Light*, and from the Power of Satan
to God.

But before I say any more of this, or proceed to the Subject
of your Letter, I must observe some Passages in your Intro-
duction; viz.

1. 'That what Mr. Seaton lately publish'd, was writ, as it
'were, in Vindication of my Proceedings in the House of Lords: P. 2.
Now I assure you, he did not know of my Intention to make

that Motion, which I did there ; nor did I know that he had any Thoughts of writing on that Subject ; nor did I ever see it till it was in Print. I say not this as an Excuse for it ; it needs none, and I am well pleas'd with it ; and I must add, that how unfortunate soever I have been in falling under the unjust and malicious Censures of the World, I never have employ'd any Advocates to plead my Cause ; I committed my Ways to God, and, Thanks be to him, he has brought forth my Righteousness as the Light, even in the Opinion of those, who in their Turns had been my Enemies, and *had laid to my Charge Things that I knew not*. Besides, in this particular Case I needed no Defence ; for surely, in a Christian Assembly, 'tis no Fault to be a Christian ; and they themselves, who oppos'd the Clause which I offer'd, declar'd their Readiness to subscribe it, and objected only, that it was not proper to the Bill then before the House.

Psal. xxxv.

11.

P. I.

2. ' *The Clause which, you say, you had a great Hand in preparing, was never offer'd to the House ; so I had no Opportunity of opposing it, as most certainly I should have done : but indeed I never saw it. Some Lords did in private Discourse tell me, that such a Clause had been put into their Hands from you ; and I am unwilling to tell you how they treated it.*

P. I.

3. ' *You stile the Clause which I offer'd, a new Athanasian Test to be laid upon Christians, whereby, with the People call'd Quakers, they were to profess, &c.*

If you mean that this is a new Test, as being then first to be introduced into our Law, you are much mistaken. For all the Clergy, &c. who are to subscribe our 39 Articles, do fully and expressly assert the same Doctrine ; and all who come to, and communicate with our Church, either do own the same by joining in our Creeds and Litany, or they do most grossly and infamously prevaricate with God and Man.

I will not say you are also *mistaken* in your Insinuation, that this Test propos'd was taken from the *Quakers* ; for I am confident you *know* that it was *impos'd* upon them as the Condition of their Toleration ; and very reasonably sure : For when Indulgence was to be granted to Dissenters, 'twas intended only for Christians, and therefore it was necessary to have some Assurance of their Faith ; so that it was a very ill-founded Contempt that you cast upon us, as if we had learnt our Creed from Quakers ; and I think it is so too, to call it an *Athanasian Test* : For, great and glorious Champion as he was, of the true Primitive Christian Faith ; yet if we have no other and greater *Author* of our Faith than *Athanasius*, I and all Mankind must agree with you so far, as that he is not a sufficient Ground of our Faith, nor would it have been the *Rock* on which our Saviour *built his Church*.

But

But if, after all, you mean, by *New*, only that the Faith we profess, is not what we learnt from Christ and his Apostles, and was also profess'd by the Primitive Christians : This is the Question between us, and I come now to consider it, after I have made one Request to you, *viz.*

That you will not think me so vain, as to imagine my self capable of managing this great Controversy as I ought ; and that therefore you will not determine it (I will not say by the Proofs I shall produce, but) by my Weakness in urging them ; for the best Cause may suffer by an unskilful Advocate. All that I promise my self is, that what I shall offer will appear more than sufficient to justify me in the Faith which I profess ; and since we are obliged to give a *Reason of the Faith and Hope* 1 Pet. i. *that is in us*, and you have singled out and challenged into the 15. Lifts me the most unfit of all others, I may in Justice demand of you, and all others, into whose Hands these Papers may come, not to impute to me any proud Conceit of my own Performances in a Subject, which we all agree to be incomprehensible. I have never yet affected to be an Author, even in Things which I might pretend to be vers'd in, tho' I have been sufficiently provok'd to it : But in the Cause of God, I may say, as in the Case of Treason, every Man is an Officer ; and therefore I rely upon the Candor of Mankind, at least to forgive in me, what God will accept, the Offer of a Widow's Mite.

I shall now state what I take to be the true Christian Faith, and what, I think, you have declared in your Letter to be yours.

We both agree, that there is but One God, Eternal, Immutable, &c. But the Church of England, and indeed all the Christian Churches in the World, and with them I an unworthy Member, do assert and believe, that in the Deity there are Three Persons necessarily existing, the Father, the Son, and the Holy Ghost, Coeternal and Coequal.

You assert, ' *That the Son is a Creature made by God the Fa-* P. 26, 29.
' *ther, by his own Will, when he thought fit, viz. a little before* P. 35.
' *the Creation of this World, begotten or born after an ineffable*
' *manner ; and that the Holy Ghost is a Creature too made by the* P. 17, 12,
' *Son.* 35, 36.

And you sum up all in this peremptory Assertion, ' *That the* P. 38.
' *Light of Nature and common Sense is strong against the Achanasian*
' *Doctrine ; the Testimonies for it comparatively few and uncertain,*
' *but those against it very many and very pregnant.*

This I shall examine, and hope to defend our Doctrine against so bold a Charge, and shew that your Doctrine is liable to these very Objections.

And here I must observe, that you are setting up a new, but a very improper and inadequate Rule, by which we are to determine this Controversy : For tho' that which *may be known* Rom. i. 19.
of

of God, is manifest to us, yet surely the Light of Nature, *Flesh and Blood*, could never have discover'd to us *Christ the Son of the Living God*; This great Mystery of Godliness, God manifested in the *Flesh*, which, even after what has been reveal'd of it, still surpasses our Comprehension.

But if the Light of Nature, and even the Revelation, which God made to the *Jews* from Heaven, could not make the *Comers thereunto perfect*, but there needed a Second Dispensation by which we are sanctify'd; are we to be turn'd to these *weak and beggarly Rudiments* for our Instruction in the Knowledge of the Lord Jesus, which passeth Knowledge; and as to a Rule, by which we are to judge of the Revelation which God in these latter Times has given us, by speaking to us by his Son, and neglect the true Light, which *lighteth every Man that cometh into the World*?

However, if we must be fathoming this Abyss of the infinite Wisdom of God, methinks those, who attempt it, should frame such a Scheme, as is, at least, consistent with common Sense, how different soever it be from the Revelation of God in the Holy Scriptures; for if even *the Light (of Nature) that is in thee be Darkness, how great is that Darkness!*

I ask therefore,

I. If our Saviour be but a Creature, how can Divine Worship be paid to him agreeable to the Light of Nature? Or how can we change *the Truth of God into a Lye* (which is the Account the Apostle gives of it) agreeably to common Sense: And this in spite of the many express Texts of Scripture, and the first Commandment, in doing Service to one, who by Nature is no God.

For no Excellency whatsoever, short of the Godhead, can entitle any Person to Divine Worship; for *God will not give his Glory to another*; and what the Angel said to St. John, is no less true in this Case, *See thou do it not, for I am thy Fellow Servant; worship God*. So that if he be a Creature, he ought not to be worshipp'd; or if he must be worshipp'd, he must be God.

You may perhaps give me a short Answer, viz. That you do not think our Saviour Christ a proper and direct Object of Divine Worship. Some of your Quotations come very near to it; and you expressly say, and even boast, that you '*never make the Holy Ghost the direct Object of any Doxology at all*.' The Foundation of which must be, because you reckon him to be a Creature; and this Reason holds with you in the Case of the Son also. But I am unwilling to carry my Suspicion so far, because this Worship of Christ is not only permitted, but commanded even to the Angels; *Let all the Angels of God worship him*. And you acknowledge that some of the Scripture-Doxologies are directed to '*the Father and the Son jointly, some to Jesus of London, Christ only*.'

P. 9, 10.

2. A^c

2. According to the common Sense and Notion, we have of created Beings, whatever is made may be unmade. Can the Son of God be annihilated? If this be too harsh Blasphemy to be asserted, as surely it is, then there is a Creature, who (tho' you say, *he is govern'd by God as his God*, yet) is in this Respect too hard for his Creator, who by giving *all Power in Heaven and in Earth* to the Son, must consequently remain himself not omnipotent: Or, if he does, the Son is omnipotent too; and then if the Son be a distinct Being, there are Two Omnipotents, which is absurd and contradictory: For you say in your Quotation out of *Clemens Alexandrinus*, 'The Son cannot be ever ob-

P. 23.

Matth.

xxviii. 18.

'stru^ded, as being Lord of all. The Addition of, *especially while he ministers to the Will of his good and heavenly Father*, (which most certainly he always does, tho' *especially* seems to imply that sometimes he does not so) is not given as the Reason of this his Irresistibility; but the Foundation of it is, *as being Lord of all*; that is, *God*, and as such he does always do the Will of his Father, for they have but one and the same Will.

P. 16.

But I must not let pass, without observing, how unfairly you have translated this Passage in *Clemens Alexandrinus*, as will appear by the true rendring of it; viz.

(^d) *Neither can He (the Son) ever be obstru^ded by any other, being Lord of all, and chiefly, or most of all, most perfectly ministering to the Will of the good and heavenly Father.*

And in the very next Line, he is said to be (^e) *begotten without a Beginning*; which fully denotes his intimate Union *with the Father*, and consequently that *he will not, cannot ever be obstru^ded by him*; for, as I said, they have one and the same Will.

3. In another of the Quotations 'tis said, 'That the Son is de-
'riv'd from the Substance of the Father; and yet there is added, 'that he is a made God, created by the Father. How are these consistent? For if the Substance of the Father be uncreated, whatever is of that Substance must be so too; but to be created, and yet to be of an uncreated Substance, a created uncreated is a Contradiction.

P. 17.

4. I presume you do agree, that our Lord Jesus was a true, proper, and meritorious, expiatory Sacrifice, and made full Satisfaction to the Justice of his Father for the Sins of Mankind, according to this new Covenant of Grace. I ask then, How can a Creature (as you assert him to be) have such a Degree of Merit, as to deserve the Pardon of other Men's Sins? Can any

(^d) ὅτι ὁ υἱὸς ἐτέρεω καλυθεῖν πύτ' ἀν' ὁ πάντων κύριος καὶ μάλιστα ἐξυπηρετῇ τῷ θεῷ ἀγαθῷ καὶ παντοκράτορι θελήματι πατρὸς.

(^e) Ἀνάχως γινόμενος.

Luke xvii. 30. Creature do more than what is his Duty to do? And the greater the Perfections are, with which any Creature is endued, in the same Proportion the greater is his Duty too, so that he can have no Merit: And it may be truly said of the highest created Beings, as our Saviour teaches us to say, *that we are unprofitable Servants*, and add nothing to the essential Glory of God, who was infinitely happy before there were any created Beings, and needed not the Service of any Creatures.

If you will say, that Almighty God was pleased nevertheless to accept this Sacrifice, you may better say, that infinite Goodness might have pardon'd us without any Sacrifice to his Justice for our Sins, and with the *Socinians* deny the Merit and Satisfaction of Christ; and then, I am afraid, I may say, (as **1 Cor. xv. 17.** *St. Paul* says, *if Christ be not risen*) *our Faith is vain, we are yet in our Sins.*

But again; if he be a Creature, the *Socinians* seem to be in the right: For 'tis hard to reconcile to the Justice of God the laying upon an innocent Person, an only begotten Son, in whom he was well pleas'd, the Sins and the Iniquities of us all, and the Punishment of them too; nay, tho' his voluntary Undertaking of this for us, and his coming into the World for this Purpose, may, in some Sort, answer the Objection to the Justice of God, yet it may be too great a Presumption in a Creature, to offer himself as a Satisfaction to the Justice of God against us Sinners, because it implies such an Opinion of his own Merit, as would not become a Creature, who (as I said before) can have none.

P. 35. §. By your Quotation out of *Irenaeus* you agree, that *Gen. i. 26. Let us make Man after our Image*, was spoken to the Son and Holy Ghost; which is one of the Texts which have been urg'd for the Proof of the Trinity: But if the Son be a Creature, and the Holy Ghost the Creature of that Creature, how strange would it be, and unbecoming the Majesty of the **Psal. l. i. P. 11.** Mighty God, (*who hath spoken and called the World from the rising of the Sun unto the going down thereof*) to take Counsel, as you express it out of *Hermas*, of his Creatures, in the glorious **Rom. i. 20.** Work of the Creation; which was a full Evidence to the Hea- **Rom. xi. 34.** then of his eternal Power and Godhead. *Who hath been his Counsellor*, saith *St. Paul*? Or *being his Counsellor*, hath taught him, **Isa. xl. 13.** saith *Isaiah*?

Somewhere I have read of a Philosopher, who, reading the first Chapter of *Genesis*, was in Admiration of it, saying, It was the noblest and most proper Account, and best suited to the Majesty and Omnipotence of the supreme God; that (to use the *Psalmist's* Expression) could form *the Heavens by his Word*, and *all the Host of them by the Breath of his Mouth*. Thus much the Light of Nature and common Sense could teach: And has Revelation extinguish'd this Light? No sure; for whom

whom they not *knowing* worshipp'd, this has declar'd to us: We *do* *not* doubt but that all Things were made by the Word; but *then* we say too, that therefore the Word was God: For *He, that built all Things, is God.* This Doctrine answers all Difficulties, and 'tis much easier to believe a Mystery, which has been reveal'd by the Spirit of Truth, tho' it surpasses our Comprehension, than to reconcile to our Understanding, common Sense, and the Light of Nature, how a Creature can be omnipotent, or be made a God, or was made God, (as you and your Auteurs, as You Cite them, assert) by that God, who says, *Is there a God besides me? Yea, there is no God, I know not any.*

6. If the Holy Ghost be the Creature of Jesus Christ, as you assert; and if Jesus Christ took the Manhood into God, as we say, or into that excellent Being made by God, as you say; for I presume we both agree he was truly *Man*, and that all together he was upon *Earth One Person*; how is it reconcileable to common Sense, that the Creature should form any Part of him, by whom he himself was created? For the Holy Ghost overshadow'd the Blessed Virgin, and that, *which was conceiv'd in her, was of the Holy Ghost.* Did he, who at first made *Man*, and could raise his own Body from the Dead, want the Help of his Creature to form a Body for himself in the Virgin's Womb? Again it is said, *God giveth not the Spirit by Measure to him*; Did he want his own Creature to assist him in his miraculous Works here on *Earth*? Could he make him, and yet not have him without the special Gift of God? Could he send him to his Disciples (as he says, *I will send him to you*) and could he not take him to himself. But the Belief of Three Persons in the Godhead (tho' the Scriptures mention them as the Creator, the Redeemer and the Sanctifier of Mankind) frees us from the inconsistent Difficulties of your Scheme, because they concur as one God, in the Creation of the World, and the Redemption of Mankind.

These Things may be sufficient to shew, how much better and safer it is for us not to exercise our selves in Things too *High* and *wonderful* for us, nor to seek Things too *hard* for us, leaning to our own Understanding, lest we be wise in our own Conceits, and incur the Censure, which one Man after God's own Heart, and another the Wisest Man, have fix'd upon such bold Attempts.

And this will appear to be the more our Duty, by considering the Consequences which such Doctrines have had, and may still have upon the Minds of Men. For,

1. I am confident that the Doctrine of *Arius*, which spread it self so largely and chiefly in *Asia* and *Africa*, may be truly said to have laid the Foundation of *Mahometanism*, which that Impostor built upon it: For when that Heretick *Arius* had asserted the Unity of the Godhead in such Terms as to exclude the

Acts xvii.
John i.
v. 1, 2.
Heb. iii. 4.
P. 13, 14.
16, 17, 36.
Isa. xlv. 8.
xlv. 22.

Luke i. 35.
Matt. i. 20.

John iii.
34.

John xvi.
7.

Pf. cxxxix.
1.
Eccl. xxxi.
31, &c.
Rom. xi.
25.
Pf. cxxxix.
1.
Prov. xxvi,
12.

the Son and Holy Ghost, making our Lord Jesus Christ to be no more than a Creature, which any Prophet is, tho' one be suppos'd the older and more excellent Creature of the Two ; it became easy for *Mahomet* to persuade the Minds of Men, so prepar'd to receive his Doctrine, (which in a great Measure agreed with that of *Arius*) and himself as a Prophet, who shew'd them still a *more excellent Way* : And it was a just Judgment from Heaven to send them a strong Delusion, that they should believe a Lye, because they received not the Love of the Truth ; or rather, when they had receiv'd it, put from them the Word of God, and by so doing had judg'd themselves unworthy of everlasting Life.

1 Thes. ii.
11, 12.

Acts xiii.
46.

1 Cor. i.
23.
John xii.
34.

P. 30.

John viii.
53.
John ix.
28, 29.

2. It must also have as ill an Effect upon the *Jews*, by hardening them in their Infidelity and Blasphemy : For as the Crucifixion of Christ was at first a *Stumbling-block* to them, who had heard out of their Law, and expected that their *Messiah* should abide for ever ; so it must be no less a *Stumbling-block* to be told, that their Messiah is a mere Creature, if they have an Opinion that he is to be the Son of God, God equal to God ; as, I shall shew by and by, was the Notion and Belief of their Forefathers ; and therefore, not *This* Doctrine, as you say, but *Yours* will appear a strange Doctrine to the *Jews* ; and if Christ be no more than a Prophet, they will hardly be induced to believe that he was greater than their Father *Abraham*, or than *Moses*, whose Disciples they are, and who know that God spake to him.

3. Consider what Advantage you give to the Scepticks of this Age, who deny all reveal'd Religion : For they will think they have as much Right to the Light of Nature and common Sense as your self ; for this is the most equally divided of any Thing in the World, because every Man thinks he has enough of it ; tho' that very Thought is a full Proof that he has not so. Now very probably you may confirm them, by the Authorities you have so confidently cited, in the Disbelief of the Religion into which they were baptized ; because all Men are apt to believe those in the right who favour their own Opinions or Wishes ; but I cannot think they will be convinced by those Authorities to embrace your Scheme of Religion ; and then they will recur to the Sufficiency of their own common Sense ; and I hope I have shewn, that your Scheme is not to be supported by common Sense ; and I hope to shew, that it is not to be supported by Scripture neither ; which is wrested by you to a Sense very different from the plain Meaning of the Texts themselves, which you quote, and of many other Places both of the Old and New Testament, expressly asserting the Doctrine, which St. Paul and the Apostles so preach'd, and so we believe ; being assur'd that the World by Wisdom cannot know God ; that is, so know as he is reveal'd to us by the

1 Cor. xv.
11.
1 Cor. i.
21.

Gospel, not in the Words which Man's Wisdom teacheth, but which 1 Cor. ii. the Holy Ghost teacheth. For the natural Man receiveth not the 13. Things of the Spirit of God, for they are Foolishness to him; neither Ver. 14. can he know them, because they are spiritually discern'd.

I come now to your Texts and Testimonies, of which I have some few Things to observe :

1. You say; ' These, which you have cited, are the principal P. 24.
' Original Texts and Testimonies, which concern the important Sub-
' ject before us, viz. The voluntary Generation and Creation of the P. 29.
' Son of God, and against his Coeternity with the Father.

And yet you have quoted but Six Texts out of the Bible, and Two of them are out of the Apocrypha, which is indeed allow'd by the Papists, but not by Protestants, as a sufficient Ground for establishing any Article of Faith. But however, 6th Artic. of the 39.

2. As for your Testimonies; I cannot pretend to so much Learning, as to discuss them with you, as I ought: But I am astonish'd that you have dared to ^d ' appeal to so many great P. 40.
' Men of our Church, as you have named, for the Truth and Fair-
' ness of your Quotations and Assertions: For I make no Doubt, but I my self shall be able to shew that they are neither fair nor true.

And when you have made good your Claim to the Antenicene Fathers, by confuting what the Reverend Bishop Bull has publish'd of their Sense, and when you or any Man else has given a just Answer to the excellent Tracts writ by Dr. Waterland, in Vindication of Christ's Divinity; then, and not till then, will it be proper or decent to triumph as you do, ' That P. 38.
' the Testimonies for our Doctrine are few and uncertain; and then
' also there will be no need of those very many and pregnant ones,
' which, you say, are against it.' Besides, should they prove to be such as you have cited in your Letter to me, which it seems are the best you can produce, they will be like Arrows shot up towards Heaven, they will fall upon your own Head, but do your Adversary no Harm.

Among your Testimonies, I find Two taken from Jews, who surely are very improper Evidences against the Divinity of our Saviour, tho' they may be very good Witnesses to prove the Divinity of the Messiah, when they expressly assert it, or say what necessarily tends to it, as I hope to shew.

But as you sum up your Evidence, so you also give me a Summary of your Faith, as before-mention'd; but I am surpriz'd to find it deduced from Authors, who in the Places you

^d Archbishop Wake, Bishop Hooper, Bishop Smalridge, Bishop P. 40.
Potter, &c.

cite out of them, assert Propositions *inconsistent with*, and *contradictory* to the several Articles of that Faith which you profess: Now either you ought to take all they say for true, which, if your Quotations were fair and just, is impossible; or if you take that Part only which you like best, then 'tis not upon their Authority that you do it; for their Authority is as strong for one Part as the other; but you chuse what suits with your Notions, which you had taken up from some other Reasons, perhaps your *Light of Nature*, or your *common Sense*; and the most, that those Authorities can signify, is to countenance you in your Opinions; and yet they can be but of little Use even to this, if they be inconsistent with themselves; as will appear by some Instances.

1. You will take it ill, if I should not allow that the Testimonies you have quoted, did assert that the Son of God was a *Creature, made, begotten* by the Will of his *Father*, or *created*; so I need not mention them here: And for the present, till I come to examine them, let it be granted.

But of these very Testimonies some do likewise assert,

P. 13.

Him to be God.

14.

He was a true God, or truly God.

19.

God produced a Spirit like unto himself, who should be endued with the Powers of God the Father.

36.

The Son alone is honoured with the Paternal Dignity.

20.

God the Word.

37.

You your self, speaking of the Place in the Hebrews, of the Eternal Spirit, do say, perhaps this Place belongs to the Divine Nature or Word it self in Christ.

32.

And you stile him, our Lord and God Christ Jesus.

36.

And you argue out of Eusebius, That the Holy Ghost is not God, because he did not receive his Generation from the Father: The Consequence of which Argument is, that Christ must be God, because he did receive his Generation from the Father.

Now that the Son of God should be *truly God*, the *true God*; that the *Divine Nature*, the very *paternal Dignity* should be in him; that he should have *all the Powers* of God the Father, and be only a *Creature*, is what I cannot possibly understand or reconcile, but must leave it to your common Sense.

P. 17.

A made God, as you stile him from Origen; or an *only begotten God*, from Eusebius, in the Sense which you give it, viz. *the same as created*, may become the Heathen Mythology and Theogony, tho' the wisest even of them contemned it: And is it to be transplanted into Christianity?

P. 24.

What you quote out of *Epiphanius*, of *Origen's* Opinion, P. 17. shews plainly, that he thought it very absurd, perhaps impious. For, says he, when *Origen* says the Son is a made God, he plainly determines, that he is but a created Being; and this *Epiphanius* justly censures, by calling it a bold Attempt upon God.

I do not pretend that all *Origen's* Opinions can be defended, he was a great *Platonist*; and as they were some of the first who embraced Christianity, so they were also some of the forwardest to corrupt the Simplicity of it, by grafting into it some of their Notions. But in this Particular before us, tho' *Epiphanius*, who wrote above a Hundred Years after the Death of *Origen*, charges him with this Opinion, yet *Pamphilus*, who liv'd in or near the Time of *Origen*, and wrote an Apology for him, declares *Origen's* Sentiments of the Trinity as Orthodox, and in Terms as plain, as afterwards the *Nicene Council* and *Athanasius* himself express'd the Doctrine which we now profess; and if the Writings of *Origen* were corrupted even in his own Time, as he himself complains they were, they might be much more so after his Death. And *Pamphilus*, who was himself a Martyr, may justly be presum'd to state truly, as well as to know better, what the Opinions of *Origen* were, than *Epiphanius*, for the Reason I have mention'd. Besides, if those Tracts of *Origen*, which, by your Quotations out of them, you acknowledge to be genuine, do furnish me with Passages plainly and clearly expressing the Doctrine of the Trinity; and if your Quotations out of him to support the contrary, do not amount to it, or are not fairly and truly represented by you, as I hope to shew; then I may conclude that *Origen's* Opinion is more truly stated by *Pamphilus* than by *Epiphanius*; and that you have very ill supported *Epiphanius's* Charge against him.

Epist. ad Char. in Alexan- dria, an- nex'd to Pamphi- lus's Apo- logy. 789.

2. A Second Instance of the Inconsistency of your Quotations, and which indeed is a Contradiction, is, that in them it is said;

The Son of God

Was made of a Substance be-
gotten, or made by God.

Was deriv'd from the Sub-
stance of the Father.

P. 12. He was a Substance, be-
gotten by the Divine
Power.

P. 17. Deriv'd from the Sub-
stance of the Father.

P. 12. A Being, begotten, made,
created, because his Sub-
stance is not any Thing un-
begotten.

P. 13. God begat of himself a
certain rational Power,
which is call'd by the Holy
Spirit sometimes Son, some-
times God.

P. 32

B

P. 26

P. 32. The very Substance of our Saviour was not the unbegotten Substance of the Father, but was it self begotten by the Divine Power.

P. 33. Dionysius supposes not only a Difference of the Substances of the Father and the Son, but a Diversity of Substance, an Inferiority of Power, and a Difference of Glory.

P. 36. The Father, Son, and Holy Ghost are Three Substances.

P. 26. Mr. Whiston's Account of the Notion of the Ancients is, This Word was in an ineffable Manner begotten or created out of his (God's) Substance into a real subsisting Person or Being. And,

P. 19. Endued with all the Powers of God the Father.

P. 20. Eusebius says, God the Word was alone, begotten of him (the Father) out of him, as is said before, P. 26. out of his Substance) by a Communication from him that begat him, and he was declared God of God; (which are the very Words of the Nicene Creed.) And,

P. 16. The Efflux of the Eternal Light (that is, in the Words of the Nicene Creed, Light of Light.)

But I must observe, in your Quotation above-mention'd out of Eusebius, Demonstr. Evang. l. 4. c. 15. your Translation of $\mu\epsilon\tau\epsilon\chi\omega$ $\tau\omega$ $\gamma\epsilon\upsilon\upsilon\eta\theta\epsilon\alpha\iota$ Θ , by a Communication from him that begat, is not just and proper; for it ought to be render'd, By a Communion, a Participation or taking part of him that begat. So $\mu\epsilon\tau\epsilon\chi\omega$ is translated, Heb. ii. 14. he took part, and so $\mu\epsilon\tau\epsilon\chi\omega$ is render'd in several Places of the Scripture; for $\mu\epsilon\tau\epsilon\chi\omega$ is of the same Signification as $\kappa\omicron\iota\nu\alpha\nu\acute{\alpha}\omega$, to have in common; which last Word is us'd in the same Text, Heb. ii. 14. in the same Sense as $\mu\epsilon\tau\epsilon\chi\omega$ is there us'd; and $\kappa\omicron\iota\nu\alpha\nu\acute{\alpha}\omega$ is render'd Communion, 1 Cor. x. 6. And I find in my Lexicon, that $\mu\epsilon\tau\epsilon\chi\omega$, *propiè est cum aliquo habere*; and that the Latins have no other Word to express it, but only by *participare*, or *participare esse*. So that Communion, partaking, or taking part of him, is something more than a Communication from him. This last signifies, imparting to another what was not his before: Communion is, having in common what both Partners have an equal Right to. The Difference therefore is very material; unless you mean that what was communicated from God the Father, was his own Substance, (as you say was the Notion of the Ancients) and the Consequence of this I have already shewn to be, that he must be Uncreated; and then you must acknowledge the Words of the

The Greek Word for Communicare is $\kappa\omicron\iota\nu\alpha\nu\acute{\alpha}\omega$; but $\kappa\omicron\iota\nu\alpha\nu\acute{\alpha}\omega$ signifies Commune aliquid habere.
P. 26.

the Nicene Creed to be true and proper, that he is *ὁμοούσιος* of one Substance with the Father.

Do not object to me, that I am dividing the Divine Essence, and so making Two Gods: For, as in the above-mention'd Text, *Heb. ii. 14.* by taking part of the same, he had the whole human Nature, and was perfect Man; so as God, he had the whole Divine Nature, the Fulness of the Godhead, in him; and was perfect God: And as by having the whole human Nature in him, he was not all Men, but one Man; so by having the whole Divine Nature, he was not all the Persons, but one Person in the Holy Trinity. And this is the Language of Tertullian, as also of Eusebius, Origen, &c. (as I shall herein after mention) 'Three Persons, not by Section, or Separation of the Divine Essence, but in Rank and Order according to the Divine *ὁμονομία*.

And this is such a Mystery, that Eusebius says, (i) that no Eccl. Hist. Words can be found sufficient to express the Generation and I. 1. c. 2. Dignity, the Essence and Nature of Christ. And Origen speaks *αὐτὸς ἀπὸ* to the same Effect: (k) There are some things, whose Signification *ἄνθρωπος*, I. 4. no Man can properly explain by any Words of human Language: For, c. 2. as he says, (l) God only Father, Son, and Holy Ghost, hath the Pamph. Knowledge of himself. I have ventured to quote this Book of Apol. Origen, because Eusebius has said the same; and so does the p. 751. Scripture too: For no Man knoweth the Son, but the Father; nei- Matt. xi. ther knoweth any Man the Father, save the Son. Which Text is 27. frequently apply'd by the Ancient Fathers, to denote the Incomprehensibility of the Divine Nature of Christ; and so it is said of the Word of God, *Rev. xix. 12.* He had a Name written, that none knew but he himself.

And therefore I may much more expect from your Justice such a Construction of my Expressions in this Letter, as is suitable to the Faith for which I am pleading.

I proceed to the particular Examination of your Testimonies, (those, I mean, which are taken out of such Books as I have in my Library) and shall shew, that your Quotations are neither fair nor true; and shall follow the Order in which you have placed them in your Letter, when I have made some further Observations upon your Quotation above-mention'd out of *Evang. Eusebius*. I. 4. c. 15

(i) *Τέρας μὲν ἐν αὐτῷ ἀΐσας, αὐτῷ τὸ εἶδος τῆς τοῦ θεοῦ φύσεως ὅτις ἀπὸ τοῦ ἱεροῦ αὐτοῦ λόγου γινώσκοντες.*

(k) Sunt quædam quorum significationem propriè nullus omnino potest humanæ linguæ sermonibus explicare.

(l) Solus enim Deus Pater, Filius, & Spiritus Sanctus sui scientiam tenet.

Which you render, p. 20.

But in the Greek it runs thus :

God the Word was alone begotten of him by a Communication from him that begat him, who was the Unbegotten, the first and the greater Being : And he was declar'd God of God, and call'd the Christ and the Anointed.

(1) God the Word having participated of the Divine, to all incommunicable, Paternal Frangency ; and being alone begotten of him ; and by a Participation, or taking Part of him who begat him, who was the Unbegotten, and the First, and the Greater, being manifested to be God of God, was call'd Christ, and the Anointed.

The Difference between these Two Translations is obvious ; and what I shall observe upon this Passage, will shew how very unjust and unfair you have been in representing it.

1. You have omitted the first Part of it, tho' it was the proper Introduction to the Conclusion of it ; and indeed the Reason why the Word of God was call'd Christ and the Anointed, viz. because he was anointed with the Divine, Incommunicable, Paternal Frangency ; but this did not suit with your Doctrine, being too strong an Assertion of his Divinity ; for if he had all the Divine, the very Paternal Attributes of God, incommunicable to all Creatures, then surely he is not a Creature, for it will be gross Blasphemy to assert it ; he must be God.

2. I have before observ'd your Translation of *μετοχῇ* by a Communication ; I now add, Why do you translate *μετ' αὐτῆς τῆς γενήσαντος* by a Communication from him that begat ? For 1st, Grammar will not bear it ; and 2^{dly}, Neither will good Sense : For supposing Communication were a proper Signification of *μετοχῇ*, there must be a Communication of something, as well as a Person from whom the Communication is made ; but in your Translation nothing is said to be communicated, but in Eusebium the Communication is of him that begat : And this was very proper to what follows it. For,

3. You have left out the word *And*, which should have preceded, by a Communication ; and inserted it before, *He was declar'd God*, that your Reader might think he was begot by a

(1) τῆς θεότητος καὶ πᾶσι κοινωνοῦν πατρὶος ἐκείνης μετ' αὐτῆς καὶ μόνον ἐξ αὐτῆς γενήσαντα θεόν, λόγον μετ' αὐτῆς τῆς γενήσαντος ἐκείνης καὶ μετ' αὐτῆς καὶ μείζονα θεόν ἐκ θεοῦ ἀποφαν-
θέντα, ὁμοῦ καὶ ἡλικμένον ἀπὸ πατρὸς.

Commun-

Communication from him, of some Created Substance, as you say in your Letter; and that *Eusebius* in this Passage, by your quoting it, supported that Opinion; yet this is far otherwise: For tho' it be true, that he is the only begotten Son of God, because he partakes of him that begat him; yet the Intent of *Eusebius* in this Place was not to prove that Proposition, but to give a Reason why and how he was God of God, viz. by a Participation of God.

And therefore if you would allow *Eusebius* to speak for himself, and his own Sense, it is plainly this: That God the Word is the only begotten of the Father; that he is truly God, for he partakes of him, and his Divine Nature and Essence; and because he is anointed with all the Divine, Incommunicable, Paternal Attributes, he is stil'd *Christ*, and the Anointed.

And though he that begat, is said to be the First and the Greater; yet this must be understood, as others, who have us'd the like Expressions, have explain'd them, viz. in Rank and Order, not in State and Dignity; and *Eusebius*, in this very Place, goes on and cites the 45th Psalm, ver. 6, 7. *Thy Throne, O God, is for ever and ever, &c.* as St. Paul had applied it, Heb. i. and a little after stiles him ^(m) Copartner in the Throne with the God over all.

What I have to say to your Quotation out of *Justin*, that *Christ* is the First-born, will be more proper when I come to the Text cited by you out of the *Colossians*. P. 12.

Your Two first Quotations out of his Dialogue with *Trypho* P. 13. are right; only your Translation of *πρὸ αἰώνων*, before the World, (which is indeed equivalent to the literal rendring, before the Ages) will not warrant what you mean by it, as if there were a Time when he was not, as will appear in the Sequel of this Letter, and indeed in this very Passage: For when *Trypho* had summ'd up *Justin's* Assertion, p. 267. which he had been proving, viz. That *Christ* being God, *præexisted* before all Ages, was begotten and made Man; he adds, ⁽ⁿ⁾ This is not only a Paradox, but is also foolish. Which shews how he understood *Justin*, viz. that he was truly God in the highest Sense; for otherwise, a Jew, who believ'd that Angels had been often sent and appear'd in human Shape, would never have call'd it a Paradox and Folly to assert, that a Creature, tho' never so excellent, should come into the World.

Your Third Quotation, *Who was God before the World was made*, must be readily agreed to, and 'twill by no Means be subservient to your Purpose. For Dial. p. 276.

(m) Σωθῆγον τὸ ὅτι πάντων θεῶ.

(n) Τὸ ὃ λέγειν ὅτι προὔρχειν θεὸν ὄντα πρὸ αἰώνων τὸτον ἢ χρεῖσθαι, εἴτα καὶ ἡγοῦνθαι ἀνθρώπον, ἡυόμηνον ὑπομεῖναι καὶ ὅτι καὶ ἀνθρώπου ὡς ἀνθρώπου, ἢ μόνον ὡς θεοῦ δοκῆσαι μοι εἶναι ἀλλὰ καὶ μωροῦν.

Γνωμ.

Justin was proving, that One of the Three who appear'd to Abraham, and was call'd and written in Scripture to be God, and was God before the World was made, was another Person different from him who made all Things : I mean, says he, in Number not in Will. And then he proceeds to several such other Proofs of this Doctrine out of the Scriptures.

P. 25.

[Here I must not let slip this Occasion to take notice of your very confident Assertion, *That the Ancient Christians ever allow'd, that the Expressions in the Old Testament, whenever there was a visible Person appear'd, were spoken by the Son, as the Image of the Invisible God, or as representing and personating his Father, as his Minister and Vicegerent ; and that they never look'd upon them as true in the highest Sense of the Son.* The contrary is most plain by the Instances in Justin, who draws the same Consequences from them, as do now the Moderns.

On the New
Testament,
p. 820.

And Dr. Hammond says, *That 'twas the general Opinion of the Ancient Fathers of the Church, that he, who appear'd of old to the Patriarchs, was not the First, but the Second Person in the Trinity ; and that these his Appearances were Præluia Incarnationis.*

Adv. Ju-
dzos, c. 9.
p. 142.
Eccl. Hist.
p. 6, 7.

(^g) And Tertullian says, *'twas the Son of God who spoke to Moses.* And Eusebius says expressly, (^h) it was Christ who appear'd to Abraham ; and he stiles him God, and that Abraham worshipp'd him as God : And adds, *That it was impious to say that these Appearances of God were only of Angels, the Ministers of God.*

P. 13.

Excuse this Digression ; and I return to your Quotation out of Justin, taken from p. 284, 285. And I ask,

Why did you stop so unfairly by drawing a Line _____ after these Words, *Begotten voluntarily (by the Will) of the Father ;* for the very next Words are, (ⁱ) *But not such as we see begotten among us :* And then he goes on to illustrate the Generation of the Son of God by the Similitude of a Word spoken by us, and of a Fire kindled by another Fire, which is not less'n'd by that which was kindled by it, but remains still the same. (^k) *To me, says he, will bear Witness the Word of Wisdom, himself being that God begotten of the Father of all things, and being the Word, and Wisdom, and Power, and Glory of him that begat him, as Solomon says. And here is inserted a*

(^g) Qui ad Moysen loquebatur ipse erat Filius Dei.

(^h) Ὁφθαί κλειθ ὁ θεὸς ἀνείρηθ δια περ μοι ἀνθρώπου
πρὸς Ἀβραάμ ὁ ὅς ὑποποῦν-περσικωεὶ μὲν ὡς θεόν, ἱκετάς ὃ
ὡς κλειον ——— καὶ μὲν ἐδ' ὑποβελήκωτ' ἀγγέλων καὶ λειτουργῶν
θεῷ τὰς ἀνταρρεῖταις θεοφανείας ὑπονοεῖν θεῖται.

(ⁱ) Ἀλλ' ἐπιτέτον ὁποῖον καὶ ἐφ' ἡμῶν ἡρόμερον ἐρεῖται.

(^k) Ματυρήσθ' ὅς μοι ὁ λόγος ἡ σοφία, αὐτὸς, ὡς ἐστὶν ὁ
θεὸς καὶ τὸ πατὴρ καὶ ὁ ὅλων ἡγούμενος καὶ λόγος καὶ σοφία καὶ δυνά-
μις καὶ δόξα τῷ ἡγήσαντι ὑμᾶς.

great

great Part of the 8th Chapter of Proverbs, as a Proof of what Justin had said; and then, as a further Proof, he quotes the 1st of Genesis, *Let us make Man, &c.* which, he says, was spoken at least to the Son of God, (as Origen does also in his Comment on St. John, l. 3. p. 257.) and makes it an Evidence of his Divinity, and exposes the absurd Answers of the Jews; and then adds the other Text, *Man is become like one of us*, as full Proof of the Son's Divinity, saying, (1) Does not the Saying, *Like one of us*, denote at least Two who subsisted together with each other? And can the Doctors shew it was spoken to Angels, and so make Man's Body the Creature of Angels?

Then follows the latter Part of the Quotation, which you have rendred very differently from the Original, as will appear by comparing them.

Mr. WHISTON.

In the GREEK.

‘ But the Production which
‘ really proceeded from the Fa-
‘ ther before all Creatures, was
‘ with the Father, and to him
‘ did the Father speak, as the
‘ Word declares by Solomon;
‘ For in the Beginning, before
‘ all Creatures, this very Off-
‘ spring was produced by God,
‘ which by Solomon is stil’d
‘ Wisdom.

(m) But indeed this Begot-
ten of the Father was with
the Father before all his Works,
and with him the Father con-
ferr’d, as the Word by Solomon
has declar’d; For that he him-
self was begotten by God, both
the Principle, before all his
Works, and his Offspring, which
is by Solomon call’d Wis-
dom.

To this very ill Translation
you add your own worse Com-
ment. [Alluding to Prov. viii.
22. &c. where ’tis said, God
created Wisdom the Beginning of
his Ways for his Works.]

Justin does indeed quote the 8th of the Proverbs, as I have
before observ’d; but ’tis to prove the direct contrary, both of
what by your Translation you wish him to say, and of your

(1) ἡκὺν εἰπὼν, ὡς εἶς ἐξ ἡμῶν, καὶ αἰδιμὸν ἦν ἀλλήλοις
(ζωόντων καὶ τὸ ἐλάττωτον δὴα μεμινύκει. ἢ οἱ διδασκαλαὶ
ἀποδείξαι δύσαν) ὅτι ἀγγέλοις ἔλεγεν ἢ ὅτι ἀγγέλων ποιήματι τὸ
σῶμα τὸ ἀνθρώπου.

(m) Ἀλλὰ οὕτω τὸ πρῶτον ἀπὸ τοῦ πατρὸς περιγεννηθέν ἡμῖ-
μα πρὸ πάντων τῶν ποιημάτων σωτὴν τῶν πατέρων καὶ οὕτως ὁ πατήρ
περισημαίει, ὡς ὁ λόγος διὰ τοῦ σολομώντος, ὅτι καὶ ἀρχὴ πρὸ
πάντων τῶν ποιημάτων τὸ αὐτὸ καὶ ἡμῖμα ἀπὸ τοῦ διὸ ἐγέννητο
ὁ σοφία καὶ τοῦ σολομώντος καλεῖται.

Construction of the 8th of the *Proverbs*; and therefore you use him and your Reader very hardly, to say, he alludes to this Chapter for the Support of both.

And you have taken great Liberty in translating ἀρχῇ, (not ἀρχῆ) *In the Beginning*, for 'tis turning the *Nominative* into the *Dative* Case.

P. 13.

I think it is plain, by the whole Tenor of *Justin's* Discourse, that it is so far from countenancing your Opinion, that it overthrows it; and therefore I shall make no further Comment upon it, but what *Trypho's* Answer, which you quote, gives me Occasion to do: He says, *Let him be own'd by you, as Lord, Christ and God, as the Scriptures declare: But for us, who are the Worshipers of that God, who made him, we stand in no need of such a Confession, or such a Worship.*

From this Passage it is plain, that *Trypho* acknowledges that the Scriptures declare Christ to be *Lord and God*; and tho' he says, p. 289. (n) *That he was astonish'd with the many Texts cited by Justin, and particularly knew not what to say to that of Isaiah, I am God, and will not give my Glory to another*; yet, with the Obstinacy of a *Jew*, he still stiles him a *made God*, (and thus far you tread his Steps, tho' 'tis an odd Sort of Christianity that is learn'd from a *Jew*.) But then his Objection to this Notion is surely very just, That they, who worship the *God that made him*, have no Need of *such a God*, or *such a Worship*; and it is incumbent on you, who profess this Doctrine, to give some Answer to it; for till you do, the *Jews* are not like to be your Profelytes, tho' you boast against us, that 'tis our Doctrine which gives them Offence.

P. 30.

I proceed to your other Testimonies, which you represent so partially, and in such a manner, as, by the like Method, a Man may prove, even out of the Scriptures, any the most absurd and impious Proposition.

P. 15.

In your Quotation out of *Athenagoras*, in which the Son is said to be the First Production of the Father, *not as a Being made*; you add of your own, (for 'tis not in the Book) *out of nothing*. Thus you qualify a plain and absolute Proposition of your Author; and to refute his positive Assertion, that the Son *was not a Being made*, you would have him understood to mean, by imposing upon him your Sense, *not made of Nothing*, leaving your Reader to chuse which of the contradictory Propositions (which I have before taken notice of) he pleases, as to the Substance of which he was made, provided he will agree with you that he was *made*.

(n) Ὅτι τὸ πρῶτον γραφὴν διωπαμέμεθα ἕκ δὲ διὰ τὴν φωνὴν
τὴν γραφὴν ἣν ἔφη Ἡσαΐας καὶ ὁ δεῖν ἐτέρω δυνάμει
δοξάν αὐτῇ λέγει ἕως ἡπὼν ἐγὼ κίεῖται ὁ δεὸς τῷ μὲν ὀνόματι,
τῷ δεξάν μὲν ἐτέρω ἢ μὴ δίδωται.

Thus

Thus you treat *Irenaeus* also, for you own that he says Christ P. 26. was God's Eternal Word, unmade; and yet you suppose his Meaning also to be, not made out of Nothing. *Irenaeus* further says, that he always coexisted with the Father, and was ever with him: To which your Answer is very pretty, viz. and he avoided saying, that God created him: Pray how was it possible for him to say this last, after he had said the first? Eternal, Unmade, and yet Created, could be said by none, who knew what a Contradiction was; and only by one, who could have a Notion of a made God.

You quote out of *Tertullian*, 'What other Characteristick is P. 16. there of God than Eternity? I agree, that without it he would not be God; and therefore all your Quotations, and your own Assertions, that our Saviour is God, are vain, and serve only to amuse or abuse the World, if you do not believe him to be Eternal.

But to return to *Athanagoras*.

Perhaps it may be too nice an Objection to your Translation of *ὁ ὡς ὁ λόγος* *Cum ὡς ὡς*, out of your Depth of Understanding, to tell you that *ὡς ὡς* is Excess, and may be not a Compliment, but a Reproof of their Curiosity in desiring to pry into Mysteries unfathomable. But let this pass.

(^o) Why did you omit what immediately preceded your Quotation, viz. 'The Father and the Son being One; the Son being in the Father, and the Father in the Son, in Unity and Power of the Spirit; the Son of God is the Mind, or Wisdom, or Word of the Father.

And immediately after your Quotation follows:

(P) And we say that the Holy Ghost working in the Prophets, is the Efflux of God flowing from and reflected back to him, as the Rays of the Sun: Who then would not wonder, that should hear them call'd Atheists, who acknowledge God the Father, God the Son, and the Holy Ghost, shewing both their Power in Unity, and their Distinction in Order?

Surely *Athanagoras* is a Christian Writer before the Days of *Athanasius*, and does here assert the Three Persons to be One God; and yet in your Letter to the Bishop of London, you P. 19. challenge any Man to produce one that does so; and I observe, that you there allow *Tertullian* does so, but you therefore

(^o) Ἐνός ὄντος τῶ πατρὸς καὶ τῶ υἱοῦ, οἱ τὸ ὅ τῶ υἱοῦ ὅν πα-
τερι καὶ πατρὸς ἐν ᾧ ἐνότητι καὶ διώματι πνέματι: νῦν καὶ λό-
γῳ τῶ πατρὸς ὁ υἱὸς τῶ θεοῦ.

(P) Καὶ τοὺς αὐτοὺς ἐνεργεῖν τοῖς ἀποστόλοις πνευματικῶς ἄγιον
πνέμα ἀποστόλων τῶ πατρὶ τῶ ἀποστόλου καὶ ἀναφερόμενον
ὡς ἀκίνητα ἡλίκου τῶ ἀν ἑκ ἀπέρρουσαι λέγοντας διὰ πατέρα καὶ
υἱὸν θεόν καὶ πνέμα ἄγιον δεικνύσας καὶ ἐν ἐνώσει διώματι καὶ
τῶ ἐν τῇ τῶ διαιρέσει ἀκέραια ἀδελφὰ καὶ ἀδελφῆς.

doubt

doubt whether he may be call'd a Catholick Writer, and that this is contrary to his own usual Way of speaking: Why then do you quote him in your Letter to me, if he be not of good Authority? Why do you not produce such Passages out of him, as are according to his usual Way of speaking? Those which you have instanced in, are neither fairly nor truly stated by you; nay, what he does say in those Places is directly and expressly against you, as I come now to shew.

P. 15.

At the End of your first Quotation out of *Tertullian*, adv. Prax. §. 5. you put *¶* For before all Things God was alone, &c.

Now this *¶* is the most extraordinary and unfair that ever I met with, as Mankind will judge by the Words immediately following, and to which your *¶* relates.

'God was alone: (q) But therefore alone, because there is no extrinsecal Thing besides him; but indeed not even then alone, for he had with him his Reason: This the Greeks call Logos.

Your Second Quotation out of *Tertullian* I may take notice of, when I come to your Texts of Scripture.

P. 15.

In your Third Quotation, why did you not proceed, but stop at the Words, *The Lord created me the Beginning of his Ways?* for immediately he adds, that he was begotten; and thereupon says, (r) 'Hence making him equal to himself, by proceeding from whom he is made the Son: The first begotten, as being begotten before all Things; and the Only begotten, as alone begotten out of God.

By this 'tis plain, that he, as well as *Justin*, did not construe the Text in the *Proverbs* as you do; for how could a created Being be equal to God himself? And if Begotten and Created be the same Thing, as you say, how could he be said to be the only begotten, as alone begotten? for then he must be not only the Beginning of his Creatures, but the only Creature.

P. 16.

The last Quotation out of *Tertullian* ends, *He begat me before the Hills.* This you mean as a Proof, that the Son of God is a Creature.

But why should you put any other Construction upon these Words of *Tertullian*, when apply'd to the Son, than you will do upon the same in *Psalms* xc. 2. from whence they are taken, and where they are apply'd to the Father, as God from Everlasting to Everlasting; and that *Tertullian* so meant them; and to

(q) Solus autem quia nihil aliud extrinsecus præter illum, ceterum nè tunc quidem solus, habebat enim secum rationem — hanc Græci λόγος dicunt.

(r) Exindè cum parem sibi faciens, de quo procedendo filius factus est, primogenitus, ut ante omnia genitus, & unigenitus ut solus ex Deo genitus.

ex.

express, as well as we are able, what is inconceivable, (and which no Words can express, as Eusebius and Origen declare), viz. the Eternal Generation of the Son of God; he adds in the Words of the Scripture, *The Son is the Word, and the Word is God, and I and my Father are one*: So that I may say to you, as he concludes this Passage to *Hermogenes*, §. 19. 'But he takes Occasion from some Words, as is the manner of Hereticks, to distort plain and simple Things.

And that this is expressly *Tertullian's* Opinion, will be manifest by another Passage; viz. (m) 'We have learnt, that he (Christ) proceeded out of God, and by that Prolation was begotten, and therefore was said to be the Son of God, and God from the Unity of Substance.' And then he illustrates it by the Sun and its Rays, and says, 'The Substance is not separated, but extended; and then repeats, What proceeds from God, is God, and the Son of God; and both are one.

Apolog.
adv. Gen-
tes, c. 21.

P. 16.

I come now to your Testimonies out of *Origen*.

The first is taken out of *Origen contra Celsum*, p. 238.

'They are illuminated by that Wisdom, which is the Efflux, (or Splendor) of the Eternal Light.

They; who? I guess you were ashamed to tell me. For this is a very extraordinary Passage, and I wonder you would quote it; for as great Skill and Delight as you have in Astronomy, I did not imagine you would give any Countenance to the Opinion of *Origen*, which introduces it; for he says, (i) 'The Stars in Heaven are Rational Animals, and good, and (thus far of this Passage you omit, and then put *Or.* and begin *They*) 'were enlighten'd with the Light of Knowledge by Wisdom, which is the Efflux of the Eternal Light.

This Notion he had from *Plato*, who indeed carry'd it a little further, (in his 12th and 13th Books *de Leg.*) making the Sun, Moon and Stars not only endued with Reason, but even to be Gods. And if *Origen*, in some of his Writings, has transplanted any more of *Plato's* Notions into Divinity, it is no wonder; for he was so good a Proficient in that Philosophy, that when he came into the School of *Plotinus*, he was offer'd his Desk, as

(m) Hunc ex Deo prolatum didicimus, & Prolatione generatum, & ideo filium Dei & Deum dictum ex Unitate Substantie. Etiam radius ex sole porrigitur, portio ex summa, sed sol erit in radio quia solis est radius, nec seperatur substantia sed extenditur; quod de Deo profectum est Deus est, & Dei Filius, & unus ambo.

(i) Οὗτοι ἐκ τοῦ ἀστέρος (ὡς αἱ τοὶ λογικοὶ καὶ ἀνθρώποι καὶ ἰερὰ πνεύματα τοῦ φωτὸς καὶ γνώσεως ἐκ τοῦ τοῦ σφίος ἡπὲρ ὅτι ἀπαύλασμα φωτὸς αἰσθῶν.

one fitter to read Lectures there, than to be an Auditor of them.

But (to say no more of this wild Notion) this Passage will not support your Opinion, that the Son of God is a Creature: On the contrary, this Expression, *the Efflux of the Eternal Light*, is us'd by several of the Authors to whom you have refer'd me, to denote his Identity in Essence with the Father: So Tertullian compares his Generation to the Ray of the Sun, which is shot forth from the Sun; but the Sun is in that Ray, for it is a Ray of it, &c. And Origen here a little after explains himself to the same Purpose, by citing St. John, (*) God is Light; the Son of God is the true Light, that lighteth every Man that cometh into the World. And he himself says, *I am the Light of the World*. And that he means the Divinity of our Saviour, is plain by his citing this and other Texts expressly to prove it.

Comment. (1) *I am the Light of the World*. 'I am Alpha and Omega, the in Johan. 'Beginning and the End, the First and the Last. And introduces them with saying, 'The greatest and most perfect Accounts p. 5. 'of Jesus were reserv'd for him, who lay in his Bosom; for none ' (of the Evangelists) has so purely and clearly manifested his ' Divinity as St. John.

P. 17. Your Second Quotation out of Origen contra Celsum, L. 5. p. 257. ends thus: *The Sacred Oracles own him to be the ancientest of all Creatures*.

What Origen must mean by the first Part of this Passage, *the Son of God, the First-born of every Creature*; and the Conclusion, *the ancientest of all Creatures*, will be best explain'd by what he himself says in another Place; where, after he had quoted the Text in St. Matth. xi 17. (m) *No Man knoweth the Son, but the Father, &c.* he adds, *For the Unmade and First-born of all created Nature, none can know according to his Dignity, as the Father does, who begat him, nor the Father so as the living Word and his Wisdom and Truth*.

What I have to say to that Expression, *the First-born, &c.* I reserve till I come to the Text in the Colossians; but at present

(k) 'Ο θεός φῶς ἐστίν, ὁ υἱὸς τῷ θεῷ φῶς ἀληθινόν ἐστι ὁ φῶς πᾶσι πάντα ἀνθρώπων ἐρχομένων εἰς τὸν κόσμον, ἐγὼ εἰμι τὸ φῶς τῷ κόσμῳ.

(i) 'Ουδεὶς γὰρ ἐκείνων ἀκρατῶς ἐρερέωσεν αὐτῷ τὴν θεότητα, ὡς Ἰωάννης, παρεστήσας αὐτὸν λέγοντα, ἐγὼ εἰμι τὸ φῶς τῷ κόσμῳ, καὶ ἐν ἀποκαλύψει, ἐγὼ εἰμι τὸ α καὶ τὸ ω, ἡ ἀρχὴ καὶ τὸ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

(m) 'Ουδεὶς ὁμολογᾷ τὸν υἱόν, εἰ μὴ ὁ πατήρ ———— ἔτε γὰρ τὸ ἀκίνητον καὶ πάσης κινήσεως ἀντίτως ἀσπότητον καὶ ἀξίαν εἰδέναι πᾶσι δυνάται ὡς ὁ κηρύσσει αὐτὸν πατήρ, ἔτε τὸ πατήρ, ὡς ὁ ἐμφυλῶς λόγος καὶ σοφία αὐτοῦ καὶ ἀλήθεια.

I must

I must observe, that your Sense of *First-born*, and the *ancientest* of all *Creatures*, cannot possibly consist with what I have last cited, in which the Son of God is expressly said to be *Unmade* (ἀγέννητος); an *Unmade* or *Uncreated Creature*, is *Nonsense*: And if you will not interpret the Words you have cited by those I have last mention'd, you will make *Origen* to assert Contradictions; for *Unmade* and *First-born* are join'd together.

And if you would have added the very next Words to your Quotation, viz. ⁽ⁿ⁾ *And God the Father said to him, Let Us make Man after Our Image and Likeness*; I have already observ'd, that *Justin* makes this Text an Argument of the Divinity of the Son of God, and hope to shew it by other Authorities when I come to it.

Your next Quotation is out of *Origen's* Comment on *Psalms* i. P. 17. p. 38.

Pray to the Father the God of the Universe, thro' our Saviour, as High-Priest, who is the Made God.

This you have render'd very perversely and falsely; and your Reason for so doing is very obvious, by comparing it with the literal and true Translation of it, viz.

Pray to the Father the God of the Universe, (i) thro' our Saviour and High-Priest, the Begotten God.

Your next Quotation is also out of the same Book, p. 31. as P. 17. follows: *Thou art my Son, this Day have I begotten thee. This is in is said to the Son of God, with whom it is always to-day, his Com- for there is no Evening with God: I do also suppose, that nei- ment on ther is there any Morning with him; but that a Time coex- St. John, tended with his Unmade and Eternal Life is, if I may so say, wherein he that Day, or to-day, with him in which the Son was made, cites this the Beginning of his Origin being thus not found neither of Verse of the this Day. 2d. Psalm,*

This is so full and express against you, that I wonder you should quote it; but I perceive you have ventur'd upon it, for the Sake of Two Words in your Translation, *Made* and *Origin*, which in the Greek are γεννητός and γενέσθω, the first signifies *was born*, and the second his *Geniture* or *Nativity*; and both should have been so render'd, as most suitable and agreeable to the Word γενέσθω, *I have begotten thee.*

I have now done with your Quotations out of *Origen*, and hope I have sufficiently shewn, that these your Testimonies (if you reckon them among the Principal, which concern this

(n) Καὶ αὐτῷ ἡ δὲν φέρει τὸ τῷ ἀνθρώπῳ δημιουργίας εἰρηκάναι, ποιῶν αὐτὸν ἄνθρωπον καὶ εἰκόνα καὶ ὁμοίωσιν ἡμετέραν.

(i) Διὰ τὸ σῶντες ἡμῶν καὶ ἀρχαίως ἡμετέρας δεῖ.

Important Question, p. 2.) are of little Use to support your Opinion, that the Son of God is a Creature. But after all, I believe we shall both agree, that Origen has some Opinions so very strange and heterodox, that we shall concur in rejecting them; and if in this present Question he should be found to have declared different Opinions, surely those are to be rejected, which are founded on his own, scarce Philosophical Notions; and, if he be of any Authority, what he says founded on the Scripture, which he quotes, and supported by the concurrent Testimony of other Great and Holy Fathers interpreting those Texts, and applying them to the Divinity of the Son of God, ought in Reason to be preferr'd and most valued; And I shall sum up all in his own Words; (*) 'The God and Father of all is not alone great, for he made the only Begotten and First-born of every Creature Partaker of himself, and of his Greatness, that he being the Image of the Invisible God should keep the Image of the Father even in Greatness; for it was not possible for him to be the Commensurate and fair Image of the Invisible God, unless he exhibited the Image also of his Greatness. And in another Place he accordingly styles the Son, (1) the Glorify'd God, the Word.

Contra
Cels. l. 6.
p. 323.

Com. in
Johan.
p. 8.

Surely this is more than a Metaphysical Existence, as you impute to the Ancients, p. 14. more than that he was in a subtil manner, virtually, potentially, or as his Internal Wisdom in his Father from all Eternity, p. 26.

What I have here transcrib'd out of the aforesaid Authors, and what I have observ'd upon them, methinks, may help you out of the Difficulty under which you labour, when you say, How a confessedly (you should have added, necessarily) deriv'd, produc'd, and Begotten Being, an only begotten Son, should be really Coeternal with his Underiv'd, Unbegotten, and necessarily Existing Father, Author and Producer, I cannot possibly understand.

p. 28, 29.

Indeed, if you measure this Mystery by natural Generations here on Earth, 'tis inconceivable how a Son should be Coeval with his Father; it is impossible: But surely our shallow Understandings are not the Measure of Infinity. We own this Mystery is incomprehensible; and so is the Eternity of God. It is hard to conceive, how any Thing can exist without a

(*) Οὐ μόνον ὁ μέγας καὶ ἡμᾶς ὄντιν ὁ θεὸς ὅλον διδόναι καὶ πατὴρ, μετέδωκε γὰρ ἑαυτὸν καὶ τὴν μεγαλειότην τὴν μονοθεῖ καὶ ἀσποτόν καὶ πάντος κτίσεως, ἐν εἰκὼν αὐτοῦ πνεύματος τῷ ἀοράτῳ θεῷ, καὶ ἐν τῇ μεγάλῃ οὐκ ἔστι εἰκόνα τῷ πατρί, ὅσον τ' ὡς ἐν (ὅμοιοι) ὅμοιοι (ἐν ὅμοιοι ὀνομασίᾳ) καὶ καλῶς εἰκόνα τῷ ἀοράτῳ θεῷ, μὴ καὶ τῇ μεγάλῃ παρὰ τὴν εἰκόνα.

(1) Αὐτοῦ ὁ υἱὸς ὁ διδοῦσας λόγος.

Cause;

Cause; and yet we believe God to be Self-existent: And in this Case before us, I may say to you, (as our Saviour does in another) Do you not therefore err, because you know not the Scriptures, neither the Power of God? For the Things that are in Heaven, who hath searched out?

Matt. xii.

24.

Wild. ix.

16.

I must own, that there are some Passages in these Authors, (whom, by your Quotations out of them, you have directed me to consult) which seem to countenance your Doctrine; but it cannot with any Colour of Truth be deny'd, but that they do also plainly, and in express Terms assert the Trinity, and that the Father is God, the Son is God, and the Holy Ghost is God. But with great Humility and Submission to Learned Men, I conceive, that a fair Account may be given of this seeming Difference from themselves; for when they speak of this adorable Mystery in general, they with an awful Reverence acknowledge this Revelation, and declare the Divinity of each of the Three Persons in positive and absolute Terms: But then some, perhaps out of a pious and well intended Zeal, have endeavour'd to illustrate this incomprehensible Mystery by Similitudes and Representations taken from worldly Things, (as, from Lights, human Generations, &c.) though they own no Words can express it; and therefore 'tis no wonder, that in these Cases their Comparisons of finite Things with infinite, should not only fall short, but their Expressions must of Necessity, if strictly taken, lead Men into Error; who interpret their positive Assertions of the Trinity, and of the Divinity of the Three Persons by their Representations of it, instead of construing candidly those imperfect Representations by the Rule and Standard of our Faith, which they have fully declared from the Scriptures, and which they quote to confirm their Doctrine; of which the Primitive Christians were so fully convinced, and particularly the Divinity of the Son of God was so entirely believ'd as an irresistible Truth, that some by attempting to explain it, have fall'n into downright Heresy. And Novatian very ingeniously argues from thence, that he was, even in their Opinion also, truly God: For, as he says, (p) 'He is so truly God, but as the Son of God, begotten of God, that some Hereticks have thought him not a Son, but the very Father himself; and (q) others thought he was so much God, as that he was not Man. And as much as Novatian blames others, he himself, when he attempts to explain the Trinity, does it in a manner almost inconsistent with his plain Assertions of it. So wild and unaccountable must Men be,

Novat.

C. 17.

(p) Qui usque adeo Deus est (sed quia Filius Dei natus ex Deo) ut plerique illum hæretici ita Deum acceperint, ut non Filium sed Patrem pronuntiandum putarent.

(q) Et alii quoque hæretici usque adeo eum Deum esse, ut quidam illum, substracto homine, tantummodo putaverint Deum.

P. 25.

1 Pet. i. 12.

Matth. xi.

27.

1 Cor. ii.

11.

2 Esdr. iv.

10.

1 Cor. xiii.

12.

Heb. xi. 1.

Sepruag.

Job

xxxviii. 2.

P. 33.

P. 9, & 27.

when they suffer their Thoughts to wander; and to pry into Things above our Faculties, which you say, even the Scriptures do not meddle with, (and I say too, not meddle with them otherwise than to reveal them as Truths to be believ'd) and which the Angels desire to look into : For none know the Son, but the Father ; nor the things of God, but the Spirit of God. For how should thy Vessel be able to comprehend the Ways of the Highest, which are past finding out ? These are Objects of our Faith, not of our Knowledge ; for Faith would not be a Virtue, if nothing was to be believ'd, but what may by our Ratiocinations be made out to our Comprehension. When Athanasius says, *As the reasonable Soul and Flesh is one Man, so God and Man is one Christ* ; no Man pretends that this is an adequate Representation of the Incarnation of the Son of God, tho' it may be the best and nearest that we can arrive at ; and even this surpasses our Understanding, how a material and immaterial Substance should be united in one Person ; how perishable Dust and Ashes should be animated and endued with an immortal Soul, a Participle of Divinity : How much less can we conceive, how God himself should be Hypostatically join'd with Man ; and still less than this, how Three Persons in the Eternal Deity should be One God : But when we shall come to see him Face to Face, and our Faculties shall be enlarged, we shall then know him even as we are known. In the mean time, we must be content to see thro' a Glass darkly, and to let our Faith be the Evidence of these things not seen ; not because we can give a Philosophical Account of them, but because the Word of Truth has spoken them.

I should now have done with your Testimonies ; for from these which I have examin'd I may reasonably conclude, that the rest have been forg'd upon the same Anvil ; and I pray God he may never say to you, *Who is this that darkneth Counsel, and by suppressing Words in his Heart, thinks to conceal them from me ?*

But because you boast, that the great Eusebius (as you stile him) is your Friend ; that none of the truly Learned will pretend that he was an Athanasian, tho' he subscrib'd the Council of Nice, (which perhaps you will not allow to be a sufficient Argument for it, because there are some modern Examples, who have subscrib'd our Articles, and declar'd before God and Man their Assent and Consent to our Creeds, and yet have renounced publicly that Faith, which they then solemnly profess'd ;) and because you say, that the Fathers, and particularly Eusebius, notwithstanding their positive and express Assertions of the Coeternity of the Son of God, meant no more than, ' a metaphysical or potential Eternity, p. 9. that he was before the World began, p. 27. as we are assured by many clearer and plainer Passages, wherein they directly and absolutely deny the Son's Coeternity with the Father ; I must not entirely pass over your

Quora-

Quotations out of an Author you so greatly rely on: One I have already taken notice of, and made my Remarks upon; I will go on to the others. But first, I will repeat shortly what you allow *Eusebius* to assert for the *Eternity* of the *Son of God*, and then state your Quotations by which you pretend to over-rule those Assertions; that by this Comparison it may be seen which are the plainest and clearest.

You allow, for indeed it cannot be deny'd, that *Eusebius* says P. 27. that the Generation of the Son was *αἰδιον*, *Eternal*; that he was always *ἀναρχον*, *Beginningless*, and at all Times with the Father, elder than all Times and all Ages; that he subsisted from *endless Ages*, that he reign'd with his Father from *beginningless Ages*, to which you add that of the Presbyters of *Alexandria*, that God begat him before *Eternal Times*.

Now I desire you to tell me, whether there be Words in any Language to express the Doctrine I am contending for, more plainly and fully than these, which you have furnish'd to me out of *Irenæus* before-mention'd, and here out of *Eusebius*, and from the Presbyters of *Alexandria*. I observe you have ventur'd to translate *αἰδιον*, *Eternal*, notwithstanding you say, p. 28. it does not always so signify; and *ἀναρχον*, *Beginningless*, notwithstanding your improper and untrue Interpretation of it, p. 8, and 9. to be only before the Beginning of the World, tho' it cannot signify less than to be without a Beginning; and if *αἰδιον* singly should, as you say, p. 28. seldom or never signify a proper *Eternity*; yet surely with the Epithet *Beginningless*, it must signify *Eternity*; for what subsists and had no Beginning is properly *Eternal*. Now can you think to persuade any Man of common Sense, by your bold and peremptory Assertion, that these Authors do not mean what they say; or, in your Words, meant no more than that he was before the World began; and that there are, or can be plainer and clearer Passages in these Authors to support your Assertion? Do they recant their own Assertions, and in express Terms declare, (as you do, p. 18. of your Letter to the Bishop of London) that 'in their younger Years they had by Custom been betray'd into such a fatal Mistake? This you do not pretend to say; and yet less than this will scarce be sufficient to justify your Charge against them: I am sure the Quotations which you have pick'd out of them, (and I suppose they are the strongest, or you have been very unfortunate in your Choice) do not do it, even tho' they had been true; which I have shewn they are not, in what I have examin'd and shall now shew in *Eusebius*, who, as your Friend, might have expected better Usage from you.

The first Quotation is, 'Wisdom does substantially subsist, and was created by God, before the World began, &c. P. 19.

Here you have given us another &c. with which you end that Paragraph ; and then immediately you proceed to your next Quotation, viz.

Præpar.
Evang.
C. II.
P. 313.

‘ Solomon, says Eusebius elsewhere, gives us the same Sense in other Language ; and using the Name of Wisdom instead of the Word, makes this Declaration, as in her Person ———

Now what can any Reader understand by this, but only what immediately preceded, viz. That Wisdom does substantially subsist, and was created before the World began ; especially since you do not mention this Declaration, but stop with a Stroke ——— at the word Person.

But in Eusebius the Matter stands thus :

P. 312.

In the Beginning of the Chapter, he tells us the Account which the Jews, and particularly Moses and David, give of the Logos, viz. (P) ‘ The Hebrew Oracles stile him the Second Cause of all Things, the Word of God, and God of God, as we (Christians) have been taught to theologize of him ; and Moses plainly speaks of Two Lords, when he says, The Lord rained from the Lord Fire and Brimstone upon the City of the Wicked : So he familiarly made the like Application of the Characters among the Hebrews to Both.

And here he mentions expressly what that Character (Q) was, viz. the Tetragrammaton, that is, Jehovah, the incommunicable Name of the Supreme God.

Then he goes on :

(R) ‘ To him also David concurring, says, The Lord said to my Lord, Sit thou on my Right Hand, &c. For to whom else can we be allow’d to imagine, that the Right Hand should be given by the Unbegotten Deity, but to Him only of whom we have been speaking, whom the same Prophet elsewhere characterizes under the Name of the Logos of the Father.

Matt. xxii.
44, 46.

And surely this is a very proper Argument ; for it was urg’d by Christ himself, and put the Pharisees to Silence.

(P) Περὶ τῶ δατέρου, ὃν ὁ θεὸς λόγον καὶ θεὸν ἐκ θεοῦ ἦν) τὰ Ἑβραίων παιδεύει λόγια : καὶ δάπερ καὶ ἡμεῖς αὐτοὶ θεολογεῖν δεδιδαγμεθα, ὃ μὲν ἐν Μωσῆς φαρρήσιν δύο θεολογεῖ κυεῖς, ἐν οἷς φησὶ, καὶ ἔβρεξε κύριος ὕδατος κυεῖς πῦρ καὶ θῆον ὅτι ὁ ἦν ἀσεβῶν πόλιν ; ἐν δὲ Σωμῶντος ὅτι ἦν δύο ὁμοίαν ἦν παρ’ Ἑβραίων καρακτῆρων ἐποίησατο ὕδατος, (Q) αὐτὴ ὅ ἡ διὰ τῶν τεσσάρων στοιχείων ἀνεκδομένη παρ’ αὐτοῖς θεολογία.

(R) Τύττω ὅ καὶ Δαβὶδ ἄλλ’ ὡς θεοφύτης καὶ βασιλῆς Ἑβραίων Σωμῶντος φησὶν, εἶπεν ὁ κύριος τῷ κυεῖν μὲν καὶ ἐκ δεξιῶν μου ——— πνὶ γὰρ ἄλλω θεμῶς ὑπονοεῖν τὰ δεξιά διὰ τ’ ἀγωννύτε θεόπλητον πάρα χαρῆς ἢ μόνω τῷ πῶτι ὅ ὁ λόγος ὃν ὁ αὐτὸς θεοφύτης ἐν ἑτέροις λυμώτερον διασαφεῖ λόγον τῶ πατρὸς.

Then

Then he comes to your Quotation :

(^c) ' His Son also and Successor Solomon gives us the same Sense.

What Sense? Surely that which he had just before recited of the *Jews*, and of *Moses*, and of his *Father David* in particular, viz. that the Characters among the *Hebrews*, even the Name of *Jehovah*, were alike apply'd to both *Father and Son*.

Your next Quotation is out of *Euseb. Demonstr. Evang. l. 4. P. 19. c. 3.* in which Passage, if there be any Expressions capable of your Sense, yet if in his other Writings he plainly declares, as he does, an Opinion contrary to what you would deduce from such ambiguous Expressions; nay, if in this very Chapter he asserts the *Eternal Generation* of the *Son of God* in clear and indisputable Terms, then surely in Reason the doubtful Expressions should be construed by those; and the Construction which you put upon the doubtful, should not over-rule direct and positive Assertions.

Again, if this were not the Case, yet it must be consider'd, that *Eusebius*, who was contemporary with *Arius* and his Friend, is too late an Authority to overthrow the Faith and Doctrine of the *Antenicene Fathers*, as well as the Council of *Nice*, which affirm'd it.

But, as if you were conscious, that *Eusebius* in this Passage had not said enough for your Purpose, you leave out a great deal of it; and what you do cite, you insert by Piecemeals in several distant Pages of your Letter. And lastly, you grossly mis-translate them, as will appear:

' *The Light does not shine forth by the Will of the luminous Body, but by a necessary Property of Nature.* P. 19.

In your Translation.

In the G R E E K.

(^c) ' But the Son by the Intention and Will of the Father received his Subsistence, so as to be the Image of the Father; for by his Will did God become the Father of his Son, and caus'd to subsist a Second Light, in all Things like unto himself —

(^c) But the Son, according to P. 19, 20. Counsel and Choice, became the Image of the Father: for God being willing, became the Father of the Son, and caus'd to subsist a Second Light, in all Things like unto himself.

(^c) Καὶ ὁ τέτλις παῖς ὁμοῦ καὶ διαδοχῇ Σολομὼν ἐτίρω πρὸς ῥήματι καὶ αὐτῷ παριστὰς διάνοιαν.

(^c) Ὁ ὁ υἱὸς κατὰ γνώμην καὶ προαίρεσιν εἰκὼν ὑπὲρ τῆς πατρὸς, βυληθεὶς ὅτι ὁ θεὸς γέγονεν υἱὸς πατὴρ καὶ φῶς δ' ἄπειρον κατὰ πάντα ἑαυτῷ ἀφομοιωμένων ὑποεισήκατο.

Then follows :

This you have omitted : { (v) *The Unbegotten and Eternal Light being One, how can the Image be other than One ? Does not the Splendor, or the Ray, being the Light, preserve in all respects the Likeness of the Prototype ? How can it be the Image of the very One, unless it self also be One ?*

Then follows a Passage which you have omitted in this Place, because in your own Judgment it does not consist with the Doctrine which you would have Eusebius to assert here ; for you have cited it, p. 8. among the Authorities for the Coeternity of the Son of God ; but have done it very aukardly, and indeed have corrupted it, as will appear by

Your Translation.

P. 8.

(*) *That the Son was begotten, not as having for certain Times not been, and then being made ; but being before all Ages, and still before them, and being always present as a Son with the Father ; but not being unbegotten, but begotten of the Unbegotten Father, being the only Begotten, the Word, and God of God.*

The GREEK.

(*) *Our Theology represents the Son Begotten, not as not being in any Times, and afterward begotten, but as being and praeexisting before Eternal Ages, and as the Son being together always with the Father ; not being unbegotten, but begotten of his Unbegotten Father, being the only Begotten, the Word, and God of God ;*

It goes on :

This you have omitted :

{ (v) *not by a Separation, Section or Division, out of the Father's Substance ; but ineffably and beyond our Ratiocination, from Eternity, and*

(v) Ἀβυνήτης ἔστι καὶ αἰδίως φωτὶς ὄντως ἐνός, πῶς αὖν ἡρώιτο ἄλλο οἷα τις εἰκὼν ; ἔστι δὲ αὐγὴ ἕσα ὥς καὶ πάντα τὸ ἐμπερές τῷ ἀετοπύπῳ σῶζουσα, πῶς δὲ αὖν αὐτὴ τὰ ἐνός εἴη εἰκὼν εἰ μὴ μιὰ καὶ αὐτὴ ἕσα.

(*) Τὰ γὰρ μὲν τὸ ἀεκαίμηδες ἡμῶν θεολογίας, &c. υἱὸν ἡνωτὸν καὶ χρόνους μὴ πρὶν ἐκ ὄντα, ὅτερον δὲ γεγονότα ἀλλὰ πρὶν χρόνων αἰωνίων ὄντα καὶ πρὸντα καὶ τῷ πατρὶ ὡς υἱὸν διαπαντὸς συνόντα καὶ ἐκ ἀβύνητον ὄντα ἡνωμένον δὲ ὡς ἀβυνήτου πατρὸς μονογενῆ ὄντα, λόγον καὶ θεὸν ἐκ θεῶ. (v) Ὅτι καὶ διασησιν ἢ τομῇ ἢ διαίρεσιν ἐκ τῶ πατρὸς ἐστὶς ἀεκαίμηδες, ἀρρήτως δὲ καὶ ἀνεπιλογίστως ἡμῶν.

(P) Re:

(P) Receiving, before all Ages, a real Subsistence by the inexpressible and inconceivable Will and Power of the Father.

(P) Before all Ages, being P. 20.
substantiated of, or according to the inexpressible and inconceivable Counsel and Power of the Father.

This also you have omitted:

(Q) For, as 'tis said, Who can declare his Generation? For as none knoweth the Father, but the Son: so none knoweth the Son, but the Father who begat him.

I imagine your translating *ἐκείνῃ*, Will, which it does not signify, rather than *Counsel*, which it properly does, was to support your Opinion, that the Generation of the Son of God was not by *Necessity* of Nature, but *voluntary* by the Will of the Father when it pleas'd him; which you say, is the same Thing as Creation, and so he would be but a Creature. P. 20.

But surely this cannot be the Meaning of this Passage, for it would be inconsistent with the plain and express Assertions in this Place. For,

1. How can that which was begotten, not as not being in any Times, but being before Eternal Ages, beyond our Ratiocination from Eternity, be said to be a Creature?

2. If *Eusebius* meant to assert his Generation to be a Creation, why did he cite the Prophet's Question, which implies a Negative, that none can declare his Generation, and give our Saviour's Reason for it, because none knows the Son but the Father? which Text he quotes in another of his Books with this emphatical Expression, καὶ ὁ υἱὸς αὐτοῦ, none knoweth the Son perfectly according to his Dignity, but the Father.

Ecc. Hist.
l. i. c. 2.
P. 5.

And if he meant he was created by the Will of the Father, why did he add those Epithets of *Inexpressible* and *Inconceivable Will*? For tho' we cannot conceive what the Nature and Essence may be of such a Created Being, yet we can conceive that *Faith*, as well as that the World was created by his Will, when he spake the Word, and it was made; if that had been told us as plainly as this has been; or otherwise you must say, that 'tis inconceivable, that an Act of the Will should be an Act of the Will, which is absurd; nay, I may say, 'tis easier to con-

(P) Ἐξ αἰῶνος μᾶλλον ὅτι παρὰ πάντων αἰώνων ἐκ τῆ πατρὸς ἀνεκφράστου καὶ ἀπερινοήτου βουλῆς καὶ δυνάμεως ἐπέμεινον.

(Q) Τὴν γὰρ γενεάν αὐτοῦ, οἱ οὐκ οἶδεν, πῶς διηγήσεται καὶ ὡς περὶ υἱοῦ ἐγνώσκει τὸν πατέρα εἰ μὴ υἱός, ἔγωγε καὶ τὸ υἱὸν υἱοῦ ἐγνώσκει μὴ μόνον ὁ γεννήσας αὐτὸν πατήρ.

ceive, that He, who was always in Being, as *Eusebius* here says, may be form'd by Almighty God into something more excellent, than it is to conceive a Creation out of Nothing.

3. If you will insist that *βουλὴ* shall signify Will, you should at least have translated *ἐκ βουλῆς*, of the Will, as you do *Θεὸς ἐκ Θεῶ*, God of God: For all the Attributes of God being eternal and essential to the Godhead, the Will is so too; and as the Father is Light, Truth, Wisdom, &c. the Son is said to be so also, as partaking of and anointed with all the Paternal Dignity, in the Language of *Eusebius* before-mention'd; and in that of St. Paul, the bright Efflux of his Glory, and the express Image of his Person; and therefore the Son of his Will does no more denote his Creation, than the Son of his Love, or the Son of God do. Nay, 'tis in this manner that the Nicene Council has express'd his Coeternity and Consubstantiality, (*k*) Light of Light, very God of very God, begotten not made: So that when you can prove, that the Reverend Fathers of that Council intended by those Expressions, that the Son of God was a Creature, then you may interpret your Quotations of the like Expressions in the like manner; and add, if you please, that this is the Doctrine and Faith of the Church of England too; but till then, your confident Boastings of your Testimonies will not shake, but rather root us in Faith; such Blustering will be like Wind to the strong Oaks, 'twill only fix the Roots more fast in the Ground.

Eusebius gives us an Account of the Notion which *Plato* and his Disciple *Plotinus* had of a Trinity, and speaks of it with some Admiration of their great Penetration: I think this Inference may justly be drawn from it, that if such great Men did not think such a Notion to be absurd, surely you have been too forward and rash to censure it as inconsistent with the Light of Nature and common Sense. But, on the other Hand, if your *Eusebius* has been too much pleas'd with their Notions, and has any where us'd Expressions suited to it, I leave you to follow your admir'd Example, and to deduce Christianity from Heathen Philosophers, and to explain Divine Mysteries by the Reasonings of Man.

You bid me suppose my self in a Court of Judicature, and review the Evidence you have produced; and then consider, whether I could with a safe Conscience determine on the Side of the *Athanasians*. My Answer is, That such Evidence as you have given for your Cause, would not be accepted in any Court by any upright Judge, and consequently you may easily conclude what the Judgment must be; nay, I will add, that such a Witness

(*k*) Θεὸς ἐκ φωτός· διὸ αληθινὸν ἐκ τοῦ αληθινῆ, γεννηθέντα ὃ προηθέντα.

would hardly escape unpunish'd ; for 'tis his Duty to *Speak* the *Truth*, and the *whole Truth*: But to mis-translate your Authors, to cite them by halves, and with *Gr's*, leaving out plain and express Assertions against you, and adding of your own to them; to distort their plain Words, and to interpret, or, rather, to declare dogmatically their Meaning contradictory to what they say, is such a Proceeding, as is no less than an Attempt to impose upon Mankind in the most provoking Manner.

Nay, you have not only corrupted your own Testimonies, but you are prepar'd to baffle the best that can be brought against you, which is the Scripture, in the very Foundation of all Religion ; for you are so fond of your Notion of a *made God*, and that the *Son of God* is a *Creature*, and consequently not *Eternal*, that to avoid the Consequence of the Application to him of the Expressions which in the Scriptures are us'd to denote the Eternity of God the Father, you have ventur'd upon a very bold Assertion, ' That *this Eternity of the Father* P. 25. ' *is only suppos'd to be express'd without Proof ; it no way appearing, that the Sacred Writers meddle beyond our Faculties with any such absolute Eternity, either à Parte ante, or Parte post, as the Schoolmen have since done.*

Strange Doctrine! but most welcome to *Athiests* and *Debauchees* ; and farewell to all *Faith and Morality*, and to all Religion which consists of them.

If the Gospel, which brought *Immortality to Light*, has not plainly and fully declared an *Eternity* so much as *à Parte post*, then neither are our *Souls* immortal, nor the *Joys of Heaven*, nor the *Torments of Hell* everlasting ; at least the Light of Nature will not be sufficient to convince the Generality of Mankind of these Truths, since both the Light of Nature, and of the Gospel too added to it, has not been effectual (God knows) with too many of the World, in the several Ages of it: But if the Expressions in Scripture of *Eternity à Parte post*, should signify no more than, according to your Construction, a Duration to the *End of the Age*, or of the *World*, then the State of good and bad Men will end with it; and, which is most absurd, the Happiness of the one, and the Misery of the other, will be at an End before the Perfection and Completion thereof will begin; which will not be till the Day of Judgment, after this World is dissolv'd, and the Elements are melted away with fervent Heat. 2 Ps.

12

Your Reason you give, why the Sacred Writers meddle not with *Eternity*, is, *because it is beyond our Faculties*: Perhaps *Eternity, à Parte post*, is not so. Many wicked Men think so little of Death, that one may conclude they fancy an *Eternal Duration* even upon Earth; and some ancient Philosophers and modern Athiests have declar'd their Belief, that the Earth wil

will last for ever, and that *Matter was Eternal*, even *à Parte ante*.

P. 35.

But if your Reason be good, how comes your Scheme of Religion to be form'd ? For you own, that the Generation of the Son of God was in an *ineffable Manner*, that is, above our Faculties : Did you find this in the Scriptures ? This Part certainly is ; but then they meddle beyond our Faculties ; and indeed a *Revelation* from Heaven does imply something, which by *Nature* we could not know : But if you do not find the rest of your Scheme of Religion there, as most certainly 'tis not ; then you have undertaken a Subject, which the Sacred Writers thought too hard for them ; and if your Doctrines be true, then there are some Truths, which the Holy Ghost, who was to lead us into all Truth necessary to our Salvation, has not discover'd to us, but have been reserv'd for you. *Who can declare his Generation ?* says the Prophet. It seems he did not foresee that you would undertake to do it, tho' you acknowledge it to be *ineffable* ; nay, so particularly ; as to tell us plainly it was a *Creation*, and even the *very Time* of it, viz. a little before the Creation of the World, when ' *Almighty God* resolv'd on that great Work, perceiving that Wisdom was necessary for it, he presently creates her in himself, or out of his Substance, into a real Being or Person ; tho' of this you are doubtful ; for (as I observ'd before) you cite another Authority, ' that it was not of the Unbegotten Substance of the Father, but was it self begotten by the Divine Power ; and that He was the Ancientest of God's Creatures ; even so ancient, that your Author cared not to assign the Date of his Generation, or Creation.

Joh. xvi.

13.

Iia, liii.

8.

P. 16, 30.

P. 26.

P. 32.

P. 15.

But you say from *Tertullian* very truly, What other Characteristick is there of God, but *Eternity* ? And are the Scriptures silent in this, without which the Father himself would not be God ? Could the Heathen Philosophers speak of this in so plain and lofty Terms ; and did the *Holy Ghost* not assist, but so indulge our Weakness, as not to speak of it ? tho' the most important, because the *Foundation*, of all his other *Essential Attributes*.

De Iside
& Osiride,
P. 554.

But you say from *Tertullian* very truly, What other Characteristick is there of God, but *Eternity* ? And are the Scriptures silent in this, without which the Father himself would not be God ? Could the Heathen Philosophers speak of this in so plain and lofty Terms ; and did the *Holy Ghost* not assist, but so indulge our Weakness, as not to speak of it ? tho' the most important, because the *Foundation*, of all his other *Essential Attributes*.

Plutarch says, the Temple of *Isis* had this Inscription : (^a)
' I am all that ever was, and is, and shall be ; and no mortal has uncover'd my Veil : And tho' we must own, that we see darkly, and thro' a Veil, (for who can comprehend the infinite Perfections of God ?) yet, that God must be *Eternal*, is so plain a Truth, that none who truly believ'd a God, ever deny'd it.

(^a) Ἐγώ εἰμι πᾶν τὸ γεγονός καὶ ὄν καὶ ἐσόμενον καὶ ἢ ἐμὸν πᾶν-
πλον ἔδειξ πω διωτὸς ἀπεκάλυψεν.

And in another Place, he gives a noble and elegant Description of this Eternity; viz. (9) 'God, we must say, is, and is *with respect to no Time, but of a timeless, immoveable, and indeclinable Age or Eternity; of which there is no Before, or After, or Now; but being One, fills a Sempiternity with one Now, and in this respect is solely, really Being, neither past nor future, neither Beginning nor Ending.*

And Plato says, (r) *We attribute to the Eternal Being was and shall be, but not rightly; for according to true Speech or Reason, we should ascribe to him only Is.* And accordingly, in another Place he stiles him, τὸ ὄν, the Being; which he probably learnt from the Jews, and the Writings of Moses, in which God himself stiles himself, *I am*; which surely denotes his Eternity: So that it does appear in Scripture, even immediately from God himself; and tho' the manner was above our Faculties, yet the Thing is not so; for it was an Answer to Moses's Question, and was to satisfy, and it did satisfy him and all the Jews, to whom he was sent.

But in Support of your Opinion, you say, 'the Greek Language hath Three Ways of speaking, which are sometimes render'd Eternal.

The first, αἰῶνι, or αἰῶνι, or αἰῶνι, or αἰῶνι αἰωνίων.

This you say seldom or never signifies a proper Eternity.

The Second, αἰδι.

This not always.

The Third, Cυναιδι.

This alone always does so.

And you add, 'Tis very remarkable, that the Bible and Apostolical Fathers never, in this Case of the Antiquity of the Son, use any but the First; None of these before the Council of Nice more than the First, and very rarely the Second, while Athanasius and his Followers, and none before them, directly ventur'd on the Third Way of speaking, and call'd the Son Coeternal.

This last makes a fair Shew, but indeed is very trifling; for if αἰδι does not signify a proper Eternity when apply'd to God, how can you say that Cυναιδι always does so? For

(9) Ἐστὶν ὁ θεὸς, καὶ φάναι, καὶ ἔστι καὶ ἕτερον αἰῶνα ἀλλὰ καὶ αἰῶνα ἢ ἀκίνητον καὶ ἀχρονον καὶ ἀνέκλιτον καὶ ἢ πρότερον ἢ ὅτεν ἔστι ἢ ὅτερον ἢ δὲ νεώτερον, ἀλλ' εἰς ὃν ἐν τῷ νῦν τὸ αἰεὶ πληρῶσαι καὶ μόνον ὅτι τὸ κατὰ τὸν ὄντως ὄν, ἢ μερόν, ἢ ἐστὶν αἰῶνα ἢ ἀρχαῖον ἢ παλαιόν.

(r) Τὸ ἴ μὴ, τὸ ἴ ἔσται, χρόνος μερόν, εἰδὼ φέροντες, λαμβάνομεν ὅτι ἢ αἰδιον ἔστιν, ἐκ ὁρῶς, λέγομεν γὰρ δὴ ὡς μὴ, ἔστι τε, καὶ ἔσται, τῇ ὅ τὸ ἔστι μόνον κατὰ ἢ αἰδιον λόγον παρ-σῆκει.

ἁΐδιος, Coeternal, is only being with *αἰδιος*, Eternal; or being what is *αἰδιος*, Eternal.

Dr. Hammond on
the New
Testament,
p.

And there could be no Occasion to stile the Son Coeternal, till Hereticks subtilly and fraudulently call'd him God, and yet deny'd his Eternity *à Parte ante*, which was imply'd in God; and therefore to obviate that Fallacy and Equivocation, 'twas requir'd that they should declare him Coeternal, that is, as the Father is Eternal, so is the Son too. And thus did the Jews, to obviate the Heresy of the Sadducees; for when the Form, in which they concluded all their Benedictions, viz. from Age, was perverted by the Sadducees to their Sense, viz. of the World; they appointed the Form to be, From Age and to Age, that is, of this World, and of the World to come after the Day of Doom. Now in the Nature and Reason of the Thing, if the Son be Eternal, he must be Coeternal with the Father, that is, Eternal as well as the Father, neither being before or after the other, but both existing eternally together.

As to the other two Ways in Greek of expressing Eternity, I do own, that *αἰών*, and the Derivations from it, do sometimes in Scripture signify the Age of the World, and the Age of the Gospel, and *ἔμπροσθεν αἰώνος*, before the World began: But I am very sorry the Inference from this Notion, and the Application of it, has been by you deriv'd from so ill an Authority or Example, as that of the Sadducees, the worst Sect of all the Jews.

I do own also, that *αἰδιος* is sometimes apply'd to Eternity only *à Parte post*; as in Jude, *αἰδιος δεσμοῖς*, Everlasting Chains:

But that these Words do, in Heathen Authors, signify a proper Eternity when they design it, and Eternity *à Parte post*, according to the Subject-Matter, I think, cannot be deny'd.

Plato, in the Place before-mention'd, calls God *αἰδιος ὢν*.

DeMundo, p.847,869. Aristotle, in like manner, uses *δι' αἰώνος*, *ἐξ αἰώνος ἀτέλειον*, to signify Eternity.

De Pla.
Philos.
p. 881.

Plutarch: *ὁ γὰρ θεὸς αἰώνιος*, *ἐξ αἰώνος ὁ θεός*.

And if these Words do not signify a proper Eternity, I desire you to tell me any Greek Words, that have been us'd by any Greek Authors, to express it.

And that a proper Eternity is design'd to be spoken of in the Scriptures, and that in those Places these Words are used to express it, and cannot there be understood and apply'd to the Age of the Gospel, or the Age or Beginning of the World, or a Time before the Beginning of it; and that these Words are apply'd to the Son, as well as to the Father, I shall now shew.

P. 28.

'Tis indeed very remarkable, as you say, that the Bible, in the Case of the Antiquity of the Son, never uses any but 'the First;' but if it should be so, 'twill not be subservient to your Purpose, because 'tis as remarkable, that tho' *αἰδιος*

is us'd when the *Eternity* of the Father is spoken of, *Rom. i. 20. Eternal Godhead*; and *Wisd. vii. 26. Eternal Light*; yet generally, and almost always, the First is us'd to express the *Eternity* of the Father, and therefore, if apply'd to the Son, it must denote also *his*, not *Antiquity*, but *Eternity*.

Now whether you have not been too rash in asserting, that the First *seldom* or *never* signifies a proper *Eternity*, may be seen by some few Instances of the many which might be produced.

Gen. xxi. 33. The Name of the Lord was there call'd, The Everlasting God.

Isaiah { *xl. 28.*
 { *xxvi. 4.* } *Everlasting God.*

Rom. xvi. 26.

Dan. iv. 34. His Dominion Everlasting.

Hab. iii. 6. His Ways are Everlasting.

In all these Places *αἰώνι* is us'd.

Psal. { *xc. 2.* { *From everlasting to everlasting.*
 { *cvi. 48.* { *ἀπὸ τοῦ αἰῶνος ἕως τοῦ αἰῶνος.*

xli. 13. { *From everlasting to everlasting.*
 { *ἀπὸ τοῦ αἰῶνος εἰς τὸ αἰῶνα.*

xcii. 2. { *Thou art from everlasting.*
 { *ἀπὸ τοῦ αἰῶνος σὺ εἶ.*

xxix. 10. The Lord is King for ever.

cxix. 89. For ever thy Word is settled in Heaven.

Deut. xxxii. 40. I lift up my Hand to Heaven, and say, I live for ever.

Dan. xii. 7. Sware by him who liveth for ever.
εἰς τὸ αἰῶνα.

Rev. iv. 9. Who liveth for ever and ever.

1 Pet. v. 11. To him be Glory—for ever and ever.
εἰς τοὺς αἰῶνας ᾧ αἰώνων.

Psalms x. 16. The Lord is King for ever and ever.

εἰς τὸ αἰῶνα καὶ εἰς τὸ αἰῶνα τοῦ αἰῶνος.

Isaiah lvii. 15. Who inhabiteth Eternity.

καταικὼν τὸ αἰῶνα.

Psal. cxlv. 13. Thy Kingdom is an everlasting Kingdom.

βασιλεῖα πάντων αἰώνων.

Now if these and many more such Texts should be interpreted of the *Age* of the *World*, or of the *Gospel*, how unworthy must such a Construction be of the Majesty and Glorious Attributes of God? and indeed how *absurd*? for then they will run thus:

The God of the *Age*, who inhabits the *Age*.

His

His Power, Dominion, Kingdom and Ways are of the Age.

His Word remaineth even in Heaven, but to the Age, or End of the World.

Who is to be praised from the Beginning of the Age to the End of the Age.

Who from the Age, or Beginning of the World, is God, or is, and lives to the End of the World: So that he begins and ends with the World.

How then is *εις τας αιωνας* to be translated in the Lord's Prayer; Is the Kingdom, the Power and the Glory of God, to the Ages only, or the End of the World? And does the Son of God 2 Cor. iv. 18. teach us, when we pray, to say so? St. Paul says, *the Things which are seen are temporal, but the Things which are not seen are αιωνια, eternal*; but according to your Notion you must render it, are to the End of the World, that is, are temporal. Is not this absurd, and turning the Scripture into Nonsense?

Could the Heathens happily find an Eternal Godhead, and have the inspir'd Prophets spoke of him and his Dominion as only of this World? Is this the sure Word of Prophecy, the Light that 1 Pet. i. 19. shines in a dark Place? And is this Light, and the Light of the Gospel too, more dim than the Light of Nature and our Reason, by which we are assur'd he must be Infinite and Eternal, or not God? And is this Truth not to be mention'd in Scripture, left it should dazzle our Eyes, and yet was reveal'd unto Babes? Matt. xi. 25, 27. Why are we turn'd back to weak and beggarly Rudiments to learn Gal. iv. 9. from Nature, and owe to it, our Faith of this fundamental Article of all Religion, and deny it to Revelation, and the Voice of God himself from Heaven, *I am*?

But in the Words of our Saviour, *If you had known me, you would have known my Father also*, you would certainly have allow'd these Expressions to have fully denoted an absolute Eternity; (for in the Greek Authors they are generally so understood;) but you apprehend the Consequence, which is inevitable, that if the same Things, and indeed the inseparable Perfections of God and Eternity be attributed to the Son, as well as to the Father, then he must be God equal to the Father: But rather than allow Eternity to the Son, you chuse (I will not say to deny, tho' your Construction of *αιωνι* in the before-mention'd Texts amount to it, but) to take from us the best Evidence we can have, of the Eternity of the Father himself, which is the Revelation he has given us of himself in the Scriptures.

I should now mention some of the many Texts, which plainly and fully express and declare in the same Terms, or equivalent with the above-mention'd, the Divinity of our Saviour, his Eternity, and other essential incommunicable Attributes of the Supreme God: But this will be more proper, after I have consider'd

sider'd the Texts of Scripture, which you have quoted to support your Doctrine : Which I now proceed to do.

The first Text you quote is out of the *Proverbs*, which you Chap.viii. render thus, p. 9.

The Lord created me the Beginning of his Ways for his Works. V. 22.

Before the World he founded me, in the Beginning before he made the Earth. V. 23.

Before the Fountains of Water came. V. 25.

Before the Mountains were fastned, he begat me before the Hills. V. 25.

The Word in the *Septuagint* is indeed *ἐκτίσας*, created; but Bishop *Patrick* in his Comment says, that according to the *Hebrew* Verity, ' This Text, if it belongs to this Matter, appears ' to have been, as St. *John* speaks, with the Father in the Beginning, being his only Begotten before all Worlds; and so ' the *Hebrew* Word, which we translate *possess*, sometimes signifies in Scripture, and is render'd by the *Septuagint* in another Place, viz. *Zech. iii. 5. ἐργάσασθαι*, begot.

I observe, that in the 25th Verse 'tis, *he begat me*, which seems to agree with what Bishop *Patrick* says of the Signification of the *Hebrew* Word in the 22d Verse, and explains what is meant by *created*; not that Created and Begotten are the same Thing, as I have shewn before out of *Tertullian*, and what I have said upon it.

Besides, you render, and so do our Bibles, the 25th Verse, *he begat me*; but it should be, *begets me*, *γεννᾷ με*, in the Present Tense; and *Origen's* Observation upon it is very just, viz. 9. Hom. in ' *He generates me* before the Hills; he did not say *begat*, but *Jerem. p. 108.* ' *begets*, by which Sempiternity is signify'd, as *Origen* says in another Place cited by you, and of which I have taken notice before, with whom it is *always to-day*; and, as *Plato* said, *Is* is the only proper Term to be used of God.

And what you render in the 23d Verse, *before the World*, and our Bibles, *Everlasting*, the Words are *πρὸ τοῦ αἰῶνος*: Of this I have spoken already, and shewn how improper your Construction is.

But I must go back to Bishop *Patrick*, who says indeed, that the Ancient Christians thought this Text might be apply'd to the Son of God, the *Eternal Wisdom*, (and the Authors, which I have here before cited, have done so, but very differently from your Construction of them) but he adds, that they were not resolv'd whether they ought not to be apply'd to him rather in his human Nature; and he delivers his own Opinion, ' that ' *Solomon* thought of nothing but the wise Directions God had ' given them in his Word reveal'd to them by *Moses* and the ' *Prophets*.

And really your own following Quorations out of *Ecclesiasticus*, do confirm Bishop *Patrick's* Construction of *Wisdom* in this Chapter of the *Proverbs*, as I shall shew; which will also be an

Answer

Answer to them, and be a further Conviction of your unfair Representation of your Quotations, and of your treating your *Texts*, as you have done your *Testimonies*.

The First is out of *Eccl. i. 4. Wisdom hath been created before all things.*

Μετὰ π-
σῶν ἐν μή-
τρᾳ δυνεκ-
τίσθαι αὐ-
τοῖς.
2 Chron. i.
10.

Λόγος.

Now it is evident, that this is meant of *Wisdom*, as it signifies the *Grace of God*, or, in Bishop *Patrick's* Words, the wise Directions given by God; for Verse 9. 'She is with all Flesh, according to his Gift, and he hath given her to them that love him: And Verse 14. To fear the Lord is the Beginning of Wisdom, and it was created with the Faithful in the Womb. And Verse 20. To fear the Lord is call'd the Root of Wisdom. Now what can this *Wisdom* be, but that which *Solomon* had ask'd of God for himself, and God had given to him? How can it be apply'd to the Son of God, as the *Wisdom of God*? Is the Fear of God the Beginning, the Root of him? Was he created with the Faithful in the Womb? And Verse 5. The Word of God in the highest is the Fountain of Wisdom. Now either the Word of God here is the Son of God, and then Wisdom must necessarily be taken in the Sense which I have mention'd: For the Word or Wisdom of God, as denoting the Son, can't be the Fountain of the Wisdom, or of the Son of God; or if the Word of God be taken for the Directions given by God, &c. then Wisdom must be understood to be the Fruits and Effects thereof, which is the Thing I was to prove.

P. 9, 10.

And this Construction will be further evident by the 24th Chapter, out of which you have taken your next Quotation; and which is introduced by a Quotation, v. 7. as ask'd by Wisdom, which you have omitted: *In whose Inheritance shall I abide?* And the Answer is given, v. 8. which you cite in part: 'Then the Creator of all things gave me a Commandment, and he that created me caus'd my Tabernacle to rest—

John xviii.
38.

Here you stop with a Stroke according to your Custom; for the next Words are an Answer to the Question, and would have shewn, that your Quotation was not to your Purpose: Like him who ask'd, *What is Truth?* and went away without staying for an Answer. The Words which follow are:

'And said, Let thy Dwelling be in Jacob, and thine Inheritance in Israel. And v. 10. In the Holy Tabernacle I serv'd before him, and so was I establish'd in Sion, likewise in the belov'd City he gave me Rest. And v. 23. All these things are the Book of the Covenant of the most High God, even the Law which Moses commanded for an Heritage unto the Congregations of Jacob.

Psal. xix.

7.

Psal. cxix.

98.

These fully explain what *Wisdom* is spoken of in this Chapter, viz. That it was the Law, and those Divine Instructions which God had given more particularly to the Jews, and which are said in the Scripture to make them wise, and wiser than their Enemies, who had no Knowledge of God's Laws.

And

And the 20th Verse (*My Memorial is sweeter than Honey, and my Inheritance than the Honey-comb*) is the same as in *Psal. xix. 9, 10. The Judgments of the Lord are sweeter than Honey and the Honey-comb.*

And the 18th Verse, (*I am the Mother of Love, Fear, Knowledge, and holy Hope*) is most properly apply'd to *Wisdom*, as it is the *Grace of God*, and the *Divine Assistance*; for it is *God's Grace* that begets these *Virtues* in us.

But if you will still apply *Wisdom* here to the *Son of God*, then the 18th Verse files him *eternal*, or begotten from *Eternity*. And Verse 36. *He that sinneth against Me wrongeth his own Soul.* Surely there is no *Sin* but against *God*.

There are some Passages in the *Psalms* so exactly parallel to your Text out of the *Proverbs*, that one would think *Solomon* had learnt and transcrib'd them into his *Proverbs* from *Moses* and *David*, as the *Son of Sirach*, who imitated *Solomon*, did from him.

Psal. xc. 2. Before the Mountains were brought forth, or ever thou hadst form'd the Earth and the World; even from everlasting thou art God; or from everlasting to everlasting thou art. Am ē
āiōv
ēw + āiōv
vā vā ā.

Now if the Text in the *Proverbs*, *Before the World, before he made the Earth, and before the Mountains*, do signify the *Beginning of Wisdom*: And *Ecc. i. 9. Wisdom shall not fail to the End of the World* (according to your Translation of these Texts) then you ought to construe the same Expressions in the 90th *Psalms* of the *Almighty God* in the same manner, viz. That he did begin but, as *Wisdom* did, before the *World*, and shall last to the *End* of it; which would be *Blasphemy*: And nevertheless, to my *Astonishment*, you do so construe it; for p. 6. you cite this *Psalms*, and render it, from the *Age to the Age*, or from the *Beginning of the World to the End of the World*, thou art *God*.

Psalms xciii. 2. The Lord reigneth—the World also is establish'd, that it cannot be moved. Ver. 3. Thy Throne is establish'd of Old; thou art from Everlasting.

If this be apply'd to the *Son of God*, of whom the *Jews* affirm, (as *Bishop Patrick* says) this was a *Prophecy*, surely this sufficiently expresses *Eternity*; or if it be said of *God the Father*, then your Construction of this will be as bad as the former, for the Words are the same; or if you let them be understood as they ought to be, of the *Eternity of God*, you must in *Justice* understand the Text in the *Proverbs* in like manner of the *Eternity of the Son*, if he be meant by *Wisdom* in that Place. His Com-
ment.

Before I dismiss your Texts out of the *Proverbs*, I must say something to the latter Part of the 22d Verse, *The Beginning of his Ways.*

To this it might suffice to say, that if *the Ways of God are everlasting*, as is said *Hab. iii. 6.* then the *Beginning* of those *Ways* must be *everlasting* too; or, to speak more properly, there is *no Beginning* of them. God the Father is said to be *the Beginning and the End*; surely this signifies his *Eternity*, for you will not say he has either; and this is said in the *Revelation* more than once of the Son too. But let us consider what else this Word ἀρχὴ, which you render the *Beginning*, may signify in this Place; for to interpret it so as to make *Wisdom*, or the *Son of God*, the *First* of his *Ways*; or, as you mean, of the *Creation*, and so a Part of it, is most absurd, as well as untrue, as I shall shew by and by.

Ἀρχὴ signifies not only *Beginning*, but also *Principle*, *Principality*, *Dominion*, *Power*; and in these Senses is us'd in the best Greek Authors, and in the Bible.

Aristotle has wrote a Book, which he entitles, περὶ ἀρχῶν, of or concerning *Principles*; and so has Origen too.

In Phæ-
dro, p. 245.

And both Aristotle and Plato agree, (*) that ἀρχὴ, 'the Principle, is made; for by the Principle it is of Necessity that every thing that is made, be made.

P. 10.

And your Quotation out of Clem. Alex. as you your self render it, agrees with this Signification of the Word, 'God who made the Beginning or Principle of all Things.' And you add, 'Peter perfectly well understood that Expression, In the Beginning, or by the Principle, God made the Heaven and the Earth.

And so is ἀρχὴ by Justin us'd in your Quotation out of him, if you would have truly rendred that Passage.

Why then will you not allow it the same Signification in this Text of the *Proverbs*, since it perfectly agrees with what you do allow, viz. that the World was made by the Word, or Wisdom of God; or, in the Words of Peter and Clement, the Principle? And this very Text of the *Proverbs* implies this Construction; for the Conclusion of the Verse is, εἰς ἔργα αὐτοῦ, for his Works; and thus the Two Parts of this Verse will agree very well, the Principle of his Ways for his Works; but then the Consequence will be, that the Son of God (if he be meant here by Wisdom, which I think he is not) was not created, for the Principle is unmade.

And why may not even the Word *Beginning* be equivalent to *Principle*; for *Origo*, which signifies *Beginning*, is made an English Word, *Origin*, and signifies also the *Source* or *Spring-head*.

The other Signification of ἀρχὴ, viz. *Principality*, *Dominion*, *Power*, is very proper and applicable to the *Eternal Wisdom* of

(*) Ἀρχὴν γὰρ ἀνάγκη ἐξ ἀρχῆς γὰρ ἀνάγκη πᾶν τὸ γινόμενον γίνεσθαι.

God; for he directs, orders, and governs us, and the whole Creation; as the Prophet says, *The, or whose Government (not whose Beginning) shall be upon his Shoulders.* And so in the following Verse, (not his Beginning, but) his Government or Dominion is great. And thus *Tertullian* expounds both the Signification of the Word ἀρχή, and the Application of it: And most certainly the Text in *Deut. xxxiii. 37.* must be so understood, which, as it is in the *Septuagint*, must be rendred, *the Power or Dominion of God shall cover thee*; for surely you will not translate it, the Beginning of God, who has no Beginning. And so Jude the 6th, ἀρχὴν is render'd in the Margin, *Principality*; and so also *Col. i. 16.* ἀρχαί, *Principalities.*

There is another Account which may be given of this Text, and is certainly true of the Son, as the Wisdom of God, (tho' I take it from a Book, whose Authority you will not allow, nor I assert) viz. He is *the Way that leads to God*; and 'in this respect he may very properly be the Beginning of his Ways, and yet no created Being; for surely 'twas this Wisdom, this Logos, that instructed the Old World, and came at last into it, to shew them a more excellent Way; agreeably to this he says, *I am the Way: No Man cometh unto the Father but by me; and without (or severed) from me, ye can do nothing.* And St. Paul says, *I can do all Things thro' Christ which strengtheneth me.* And as he is stil'd the Author of our Faith, and the Captain, or Leader, of our Salvation, (in both Places, ἀρχηγός) he may be properly said to be the Beginning of his Ways, for his Works: For as we are his Workmanship, so he shews us the Paths of Life, and leads us in the Paths of Righteousness, in the Way everlasting; and the Word of God is a Light unto our paths, that our Footsteps slip not.

Upon the whole, as Bishop Patrick says, the ancient Fathers thought this Text might be apply'd to the Son of God; so it was not apply'd to prove him a Creature. On the contrary, your Eusebius, in the Chapter before cited, when he says that Solomon gives us the same Sense, viz. that he was *Jehovah*, he immediately cites this Text of the Proverbs; surely you will not say, that he first makes Solomon assert his Divinity, and then quote his Words to prove him a Creature. And Pamphilus^(m) in his Apology for Origen, immediately cites this Text, after he had reckon'd into the Number of Hereticks, those who deny'd him to be the First-begotten, and the God of the whole Creation, and the Word, and Wisdom, which is the Beginning of his Ways.

Isa. ix. 6.
ἐν ἀρχῇ.
Μεγάλη ἡ
ἀρχὴ αὐτοῦ.
P. 416.
S. 19.
Adv. Her-
mog.
Συμπάσει
σε θεῷ ἀρ-
χή.

Origen.
ὡς ἀρ-
χήν, p. 672.

John xiv.
6.
ὡς αἰς.
John xv.
5.
Phil. iv.
13.
Heb. xii. 2.
ii. 10.
Psal. xvi.
11.
xxiii. 3.
cxxxix.
24.
cix. 105.
xvii. 5.

P. 760.

(^m) Eos, qui primogenitum eum negant, & totius Creaturæ Deum, & Verbum, & Sapientiam, quæ est initium viarum Dei.

But as positive as you are, that this Text, *Prov. viii. 22.* is a full Proof, that *Wisdom* (which you interpret to be the Son of God) was created; I find, *p. 35.* that you have quoted *Irenaus* for applying this same Text to the *Holy Spirit*; and you, in like manner, infer from thence, that the *Holy Ghost* was created by God: I have already shewn, that it is not to be understood of the Son of God; and you have furnish'd me with Arguments, that it cannot be construed of the *Holy Ghost*; for you make him to be the Creature of the Son of God, and not immediately of God the Father; and if you will say, he was the Creature of God the Father by the Son, yet how can you make him, as is said, *v. 22.* the Beginning of his Ways, or, in your Language, the First of the Creation? for you say, *p. 37.* he was not of equal Antiquity with the Son; nor can there be Two Firsts, or Two Beginnings; nor could the *Holy Ghost*, the Creature, be before his Creator, *scil.* the Son by whom he was created.

That is what I have to offer in Answer to your Three First Texts, *p. 9.* and in some Measure to the last out of the *Revelation*, Chap. *iii. 14.* so far as relates to the Construction of the Word *ἀρχὴ*; and must be my Excuse for the Length of what I have said upon them.

I come now to your Text, *Col. i. 15.* And, First, to the first Part of it; 'Who is the Image of the invisible God.

This Text which is here render'd *Image*, *εἰκὼν*, and so 2 *Cor. iv. 4.* is in *Heb. i. 3.* *χαράκτῆς τῆς ὑποστάσεως αὐτοῦ*. The Character of his Subsistence or Person; and the Words immediately preceding are, The Brightness (or bright Emanation) of his Glory, equivalent to that in *Wisd. Chap. vii. v. 26.* of the *Eternal Light*. Now what hath been already said of this Splendor and Emanation of the *Eternal Light*, may partly explain what is meant by *χαράκτῆς τῆς ὑποστάσεως*, and by *εἰκὼν*: For it cannot be imagin'd that the first should be inseparable, a necessary Emanation from, and the same with, the *Eternal Light*, and yet the very next Words should declare him to be such an Image as is but a Picture, a Representation of it, but in Nature and Essence different from it: And *χαράκτῆς* properly signifies the Impression, the Form; so that in Him, I may say, was imprinted the Godhead, or, as the Apostle says, In Him dwelleth all the Fulness of the Godhead: And, as He again says, who being in the Form of God, thought it not Robbery to be equal with God; and who can be equal with God, or in the Form of God, but who is God, Infinite and Eternal? And that the Apostle so means, is plain by the Expression following, which is apply'd to his Manhood; Taking the Form of a Servant, being made in the Likeness of Man. So then we must either with the *Gnosticks* deny the Reality of Christ's Coming in the Flesh, or we must own, that He, by being in the Form of God, was declar'd

Ἀπαόρασ-
μα.

Col. ii. 9.

Phil. ii. 6.

clar'd by the Apostle as *truly* God, and not barely, in your Sense, the *Image* of God; as by being in the *Form* of a *Servant*, and in the *Likeness* of *Man*, He was really *Man*, and not the *Appearance* only of a *Man*.

And in 2 Cor. iv. 4. where 'tis again said, *Who is the Image of God*, 'tis said in the 6th Verse, *God hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face, or rather the Person, of Jesus Christ*: For so also *πρόσωπον* signifies, and is so render'd, Chap. ii. 10. And Dr. Hammond in his *Commentary* says, Christ represents Almighty God to us, not as a *Picture* does the *Body*, but as a real, substantial *Image* of him.

And the very next Words in the Text, *Heb. i. 3.* (of which we have been speaking) are, *upholding all Things by his Power*, which none can do but *God* who is *Omnipotent*.

I do own, that *εἰκὼν* does properly, in the common Acceptation of the Word, signify an *Image* or *Picture* of a Thing; but as, I hope, I have shewn it does not, it cannot so signify in the Places aforesaid; so it will be plain, that this Word here must signify not a *Picture*, but a full, lively and perfect *Image*. By another Text in this Epistle to the *Hebrews*, Ch. x.

v. 1. 'The Law having a *Shadow* of good Things to come, and not the very *Image* (or *Image* it self) of the Things.——Here the *Image* of the Things, must signify a full and perfect *Image* of the Things themselves; or else it *Image* signifies only the *Picture* or *Representation*, 'tis no more than *shadow*, and then 'tis no *Antithesis*, which was necessary in this Argument of the Apostle; nay, 'tis a *Contradiction* in the very same Sentence, for it will run thus: The Law having a *Shadow*——and not having the very *Shadow*.

I come now to the Second Part of your Text, *Col. i. 15.* the *First-born* of every *Creature*, or of the *Creation*, as it is render'd, *Rev. iii. 14.* and cited by you, p. 10. from whence you would infer our Saviour to be a *Creature*, tho' the *First-born* and the *Chief* of them.

But if you would have added the next Verse, and what follows, it would manifestly have appear'd that he could not be one of them, for it is said;

For by him were all Things created that are in Heaven, and that are in Earth, visible and invisible; whether they be Thrones, or Dominions, or Principalities, or Powers; all Things were created by him, and for him.

Hence it will follow, that if He made all Things in Heaven and Earth, and, as St. John adds, that without him was not any Thing made that was made; surely, He himself was not made; for a *Creature* could not make himself. All Things are of God, and by God; Aristotle could say: But we need not the Divine Authority of the Scriptures, nor the Sagacity of a Philosopher; common

ἐκ αὐτοῦ
τὴν εἰκόνα.

Κτίσις.

Ver. 16.
Ἀρχαί.

C. i. 2.
ἡ αὐτὴ
Aristot. de
Mundo,
p. 858.

common Sense is sufficient to inform us, that the *Maker* cannot be a Part of the Things *made*.

Εν αὐτῷ
ἐυδοκίησε
πᾶν τὸ
πλήρωμα
κατοικῆ-
σαι.

1 Cor. i.

20.

28.

29.

Adv. Jud.

c. 9. p. 142.

Comment.

465.

Rom. i. 20.

Acts xvii.

18.

Πρωτόγονος

And the following Verse would have told you, that he was God ; *For it pleased the Father, that in Him should all Fulness dwell ; or all Fulness was pleased to dwell in him ;* and what that Fulness is, we see in the Second Chapter, v. 9. *all the Fulness of the Godhead* : Which Text is introduc'd in a very remarkable Manner, as if the Apostle had foreseen what he says in another Place, that *the Wise, the Scribe, the Disputer of this World, (to whom the Doctrine concerning Christ, was Foolishness, tho' he truly was the Power of God, the Wisdom of God)* might attempt to pervert others from the true Christian Faith. (For, as I observ'd before of the *Platonists*, *Tertullian* says of the Philosophers in general, that they were *Hæreticorum Patriarchæ*.) He cautions the *Colossians* against their Insinuations, in the Verse immediately preceding ; *Beware lest any Man (spoil) (or make a Prey of, or ensnare) you, thro' Philosophy and vain Deceit, after the Rudiments of this World, and not after Christ : For in him dwelleth all the Fulness of the Godhead bodily.* And *Dr. Hammond* observes, that as *σῶμα* is often lost in the Genitive Case following it ; as, *σῶμα-με, Με, σῶμα Χριστοῦ, Christ ;* so here *σωματικῶς, Bodily,* may be taken in the same Sense by Identity of his very Essence.

And I think it is very observable, that when in the 15th Verse he had stil'd Him the *First-born of every Creature*, the next Verse begins, *For, ὅτι, or because, By him were all Things created, &c.* Now if the Apostle had meant to assert him in the 15th Verse to be a *Creature*, the Reason he gives for it, or the Argument he uses to prove it in the 16th Verse, *viz. Because he himself created all Things,* is the most surprizing that ever was urg'd by Man ; especially by that Apostle, who had asserted, that the Creation of the World was a full Proof of the *Eternal Godhead* ; and therefore could not now consistently with himself make it also the Proof of a *Creature* : So that if when he undertook to declare to the *Athenians* the *unknown God*, and *whom they ignorantly worshipp'd*, the Philosophers, or even Men of common Sense had heard him reasoning in this Manner, they would with Justice have cry'd out, *What will this Babbler have ?*

What I have here before said of the Signification of *ἀρχὴ* may serve also to explain the Meaning of *First-born* in this Text : For tho' the literal and primary Signification of *πρωτόγονος* be *first-born*, yet as *Primogeniture* gave to the Eldest a Superiority and Dominion over his Brethren ; So in this Sense it ought to be taken here ; and the 18th Verse of this 1 *Coloss.* leads us plainly to it ; for 'tis said, *He is the Head of the Body the Church, the Beginning, the First-born from the Dead, that in all Things he might have the Pre-eminence, or, more literally, be Chief.*

So I Chron. xxvi. 10. *Because there was no Eldest, his Father made him the Chief, or Ruler; which Privilege did belong to the Eldest, and which, as such, he might of Right have claim'd.* ὅτι ἐκ τῶν
πρεσβυτέρων
ἔλαβεν τὴν
ἐξουσίαν.

So when Isaac had made Jacob Lord over his Brethren, or of his Brother, Esau complain'd that Jacob had supplanted him, and taken away his (*πρεσβυτερίαν*, Rights of) Birthright, and the Blessing which appertain'd to it. Gen. xxvii.
29.
τῆς ἀδελ-
φείας.

And Psal. lxxxix. 27. *I will make him my First-born, higher than the Kings of the Earth; that is, says Dr. Hammond, the most glorious of them; for, literally, David could not be the First-born.*

The literal Translation of this Verse seems plainer to this Sense; *I will place him (leaving out my) First-born; that is, set him in the Station of the First-born, or Eldest, make him Chief, as in the Chronicles before-mention'd; or Lord, as Isaac did Jacob.*

'Tis said, Heb. xii. 23. *ye are call'd to the general Assembly of the Church of the First-born: Must this be construed literally of the Church of the First-born, or Eldest, as 'tis in the 78th Psalm, v. 51. he smote all the First-born in Egypt? No, surely; this is meant, and so Dr. Hammond expounds it, of the Apostles and first Converts to Christianity; and so Epenetus is call'd the first Fruits of Achaia, those who had the first Fruits of the Spirit.* Καὶ γὰρ
πρεσβυτε-
ρίαν ὁ ἰη-
σοῦς αὐτῶν.

And St. Paul tells us, another Title our Saviour had to this Appellation of First-born, viz. *Whom he did foreknow, he also did predestinate to be conform'd to the Image of his Son, that he might be the First-born among many Brethren: Or, as he is call'd, Heb. ii. 10. in Terms equivalent, the Captain of their Salvation, whom, v. 11. he was not ashamed to call Brethren; or, as it is Heb. xii. 2. the Author and Finishea of their Faith.* Rom. xvi.
5.
viii. 23.
Rom. viii.
29.
Ἀπαρχὴς.
Ἀπαρχὴς.

To conclude this Point; surely there are many figurative Expressions, which it would be absurd to construe literally; *I am the Vine; This is my Body, &c.* Nay, some Things, which are said of Men, cannot be so taken neither; a new Creature, created in Christ unto good Works, born again, &c. Shall we say, like Nicodemus, *Can a Man enter the second Time into his Mother's Womb?* To which, and to all such Constructions, there needs no other Answer than what our Saviour gave to him, *Art thou a Master of Israel, and knowest not these Things?* John iii.
10.

There remains but one Text more which you have cited, viz. Heb. iii. 2. *Who was faithful to him*

that, { in our Translation, appointed } him.
 { in your Translation made }

πιστὸς αὐτῷ.

And you say, 'that the Author to the Hebrews directly affirms, P. 31.
'That God made Christ, which in the 4th Century was reckon'd so
'Heterodox, that this Epistle was in some Places seldom read in
'Publick; and that partly out of the Dread of such an Expression;
as Philastrius assures.

I have not that Book, so I can't trace you in this Quotation: But I wonder that it was possible for any Man to dread this Expression or Text; for I will, with great Assurance, affirm, That the Apostle does not say that God *made* Christ in your Sense, or in any Sense, that even an *Athanasian* (as you term us) will not acknowledge with Joy, and with a full Assurance of Faith: But that you should so translate and apply this Text to prove the Son of God a *Creature*, and charge the Apostle with asserting it expressly, I would not have believ'd from any Man but your self; for surely never was any Part of the Scripture so perverted and distorted to serve a Turn.

I do agree that *ποιέω* does signify to *make* in your Sense, and you cannot deny that it also signifies to *appoint* or *constitute*; and that it is so us'd sometimes in Scripture.

I Chron. xxvi. 10.

His Father { *made him Chief.*
{ *Ἐποίησεν αὐτὸν ἀρχόντα.*

Rev. i. 6.

{ *Hath made us Kings and Priests.*
{ *Ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς.*

Mark iii. 14. { *He ordained Twelve.*
{ *Ἐποίησεν δώδεκα.*

Hebr. v. 5.

Christ glorify'd { *to be made an High Priest.*
not himself { *Γεννῶμαι ἀρχιερέα.*

Which Word *Γεννῶμαι* more strongly denotes *making* in your Sense, than *ποίησαν*; and yet surely no Man will make so ridiculous a Construction of any of the Texts as to call them *Creations*, as you would have this 3d Hebr. to be understood; which plainly signifies no more than *appointing*, or, if you please, *making* him our *High Priest*; as will be most evident.

This Third Chapter begins thus:

Wherefore, holy Brethren, consider the Apostle and High-Priest of our Profession Christ Jesus, who was Faithful to him that

{ *appointed*
{ *made* } *him.*

Wherefore denotes an Inference from some Premisses, and so leads to the Context, and the foregoing Verses at the End of the second Chapter, viz.

Ver. 14. *Forasmuch then as Children are Partakers of Flesh and Blood, he also himself took Part of the same, that thro' Death he might destroy him, that had the Power of Death, that is, the Devil.*

For

For — he took on him the Seed of Abraham.

Ver. 16,

Wherefore in all Things it behov'd him to be made like unto his Brethren, that he might be a merciful and faithful High-Priest, in Things pertaining to God, to make Reconciliation for the Sins of the People.

17.

For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

18.

Then follows the Third Chapter, Wherefore, holy Brethren, &c. as above.

You may see that the whole Discourse of the Apostle relates to his human Nature; He took upon him Flesh and Blood, and in all Things was made like unto his Brethren; and the Reason given for it is, That he might be a merciful and faithful High-Priest in Things pertaining to God; and then to offer up himself a Sacrifice to make Reconciliation for the Sins of the People: Was it not in this Respect, as Man, that he died? For, surely, 'tis Blasphemy to say, that his Godhead dy'd; and yet I know not how you can avoid it, if you apply your Text to his Divine Nature. Was it not, as Man, that he became our High-priest? Do not you argue from thence against Polycarp's and Justin's calling him Eternal High-Priest? Was it not the High-Priest that was faithful? If then he that was faithful was the High-priest; if the High-Priest was he that dy'd for us; and in order to it, took our Flesh and Blood, and became Man, then it was as such, viz. as Man, that the Apostle says he was made and constituted High-Priest, who, as St. Paul says, ever liveth to make Intercession for us.

P. 25.

Heb. vii.
25.

I must also take Notice that he is here stil'd Apostle too, or as the Word signifies, Messenger: Now he was that Messenger as Man, to bring us the glad Tidings of Salvation, and to teach us an holy Religion, by which we might obtain it: So that he, who was made or constituted an Apostle and High-Priest, may also be said to be made, because both as an Apostle and High-Priest he was Man, and was therefore made Man, that he might be Both.

I have now gone thro' and examin'd your Texts and your Testimonies; and, I hope, have shewn that the One are either not applicable to your Purpose, or very short of proving what you aim at: And for the Other, I am very sorry I must say you have very grossly corrupted your Witnesses: Such Evidence is enough to spoil even a good Cause; but I must own it is very proper for a bad one, which with such only can, with any Colour, be supported: Nevertheless you do, in a very pompous Manner, sum up your Evidence; but I can't be convinc'd by it; for your Premisses do not warrant your Conclusion, nor ought I to be carry'd about and toss'd to and fro with every Wind of Doctrine by the Sleight of Men; and this Advice is repeated, Heb. 13. where after the Apostle had in the 8th Verse told us, that Jesus Christ was the same Yesterday, and to

Gal. iv. 14.

1 Tim. iv.
1.

2 Pet. iii.
16.

Σηελα-
σι.

2 Tim. iv.
16.

Pfal. lxi.
19.

Rom. xi. 9.

Σηελα-
σι.

ἀναπόδο-
μα.

Day, and for ever; he adds in the 9th Verse, *be not carried about with strange Doctrines*; and Rom. xiii. 17. he prays us to be *ware of them that cause Divisions and Offences contrary to the Doctrine we have learnt*. And indeed I wonder that the Proofs, which you have produced, could pervert you from the Faith into which you were baptiz'd: But the Spirit expressly speaketh, *that in the latter Times some shall depart from the Faith*; and the last Verse of the preceding Chapter tells us, what that Faith was, *viz. The great Mystery of Godliness, God manifested in the Flesh*. But they who had their Denomination from a Pretence of greater Knowledge and clearer Insight into the Mysteries of the Christian Religion than others, were the Men who most corrupted the Doctrines of it by their strange Opinions; and they were the *unstable who rested* (or perverted, or deprav'd) *the Scriptures*, which surely are *profitable for Doctrine and Instruction*. And 'tis a terrible Threatning pronounced by David to the Adversaries of Christ, and repeated by St. Paul, *Let their Eyes be darkned that they see not; and let that which should have been for their Welfare, become a Stumbling-block, an Occasion of their Falling, and their Recompence*.

In stating the Texts and Testimonies on both Sides, you have begun with the Texts cited by Mr. Seaton, and have mention'd most, but not all of them: And you have thought it a sufficient Answer to insert your Interpretation of the Terms *Eternal, Eternity*, by the Words *Age and the World*; of which I have already said what occur'd to me.

You have also, with a seeming Generosity, added some Testimonies from the Fathers, in which also you insert your Construction of *Eternity*, and very remarkably in the 8th and 9th Pages your Author calls Christ's Generation *ἀναρχον, Beginningless*; and you help us to understand, according to your Notion, but contrary to the Signification of the Word, His Generation *Only before the Beginning of the World*.

Then you sum up all by saying,

These Passages out of Eusebius, &c. bid the fairest for a real Eternity of the Son; yet 'tis plain from other Passages, that all of them were utterly against a proper *Eternity of the Son*, as we shall see hereafter.

By which last Words I suppose you mean your Quotations on the other Side. These I have examin'd, and will, with some Confidence affirm, that you have by no Means made good your Assertion; and since you say, that *these are the principal Original Texts and Testimonies which concern the important Subject before us*, I might venture to leave the Matter here, and say to you, in your own Words, p. 37. *If you will soberly review only your own Evidence, and state it fairly, without putting Words into your Witnesses Mouths, and make a just Construction of your Quotations: I might appeal to you, supposing you had no Biass, Whether you can in Conscience persist*

in

in the Opinion that our Saviour is but a *Creature*, so contrary to the Original *Christian Religion*? Nay, I will add, so contrary to all the Predictions of the *Prophets*, the Interpretation of many Texts by the *Learned Jews* themselves, and the Expectation of the *Jewish Nation* of what their *Messiah* was to be, viz. the *Word of God*, the *Son of God*, *God equal with the Father*. And for this I have the Authority of your great *Eusebius*, which I have already cited, (whom you say none of the *Learned* will any more pretend that he was an *Athanasian*; and therefore he can't be charg'd by you with Partiality to our Doctrine:) He says, that the *Hebrew Oracles* stile him the *Word of God*, *God of God*, as we Christians are taught to speak of him; and for Proof quotes some Passages out of *Moses* and *David*, and that the *Jews* applied to him even the *incommunicable Name* *Jehovah*: And I hope by further Evidence and full Proofs to make good the following Propositions, which comprehend what I have to say upon this Subject. P. 33.

1. That many Passages in the Old Testament, which were spoken as of *God*, were interpreted by the *Learned Jews* themselves of the *Word of God* in the *highest* Sense; notwithstanding what you say, p. 25. (without producing any Evidence for it,) *that the ancient Christians never look'd upon them as true of the Son himself, but of the Father only.*
2. That the *Predictions* of the *Messiah* make him to be *Eternal God*.
3. That the *Jews* had this Notion of their *Messiah*.
4. That the *Scriptures* of the *New Testament* expressly declare him to be so.

Which when I have done, I hope I shall free my self from your Suspicion which you insinuate, that *I have a Bias* in this Question, meaning, I presume the Prejudice of Education; for which, indeed, I daily bless the good Providence of God, and hope by his Grace shall never cast off that *first Faith*, but rather be strengthen'd in it by that *Holy Spirit*, which hath furnish'd to me in the *Scriptures*, and enabled me in some Measure to give, many Reasons for it. P. 38.

Tho' I may say, as in Controversies at Law, he that will sue me for my Possession, must first make out his own Title, before I need produce any Evidence for mine; so since we are in Possession of this Doctrine for which I contend, and this Possession has been for 1700 Years, therefore till you have made appear the Truth of yours, by better Proofs than you have hitherto produced, which yet you say are the *best* you have, there can be no great Occasion, much less have you any Right to demand of me, to confirm, by any Testimonies, our Confession of that Faith, on which Christ has founded his Church, against which the Gates of Hell shall not prevail.

But

P. 24.

But before I proceed, I desire to say something to the Claim you make to the *Septuagint* Version, from whence, you say, Christ and his Apostles *always* quoted the Old Testament.

That their Quotations were generally from the *Septuagint* Translation, I do not deny; much less will I deny the Authority of that Translation, especially of those Places referred to in those Quotations: But that their Quotations were *always* out of that Translation, I believe, when you think again, you will not so peremptorily assert, because there are Instances to the contrary.

And you cannot deny, but that 'tis only a *Translation*, and therefore cannot be more authentick than the *Original Hebrew*; nay, as the Author of the Prologue to *Ecclesiasticus* says, 'it must come short of some Words; for the same Things utter'd in Hebrew, and translated into another Language, have not the same Force in them; and not only these Things, but the Law and the Prophets (or Prophecies) have no small Difference when they are spoken in their own Language. And I will add, that there is one very material Word in *Hebrew*, which cannot be express'd by any Word in any other Language; and as there are *Idioms* in every Language, so the Translation must be understood in that Sense in which the Original is taken; and tho' our Saviour quoted the *Greek* Version, yet he did not speak in the *Greek* Tongue; and the *Jews* took what he said, in the Sense in which they understand their own Text, as will be manifest by and by: And the Apostles who had the Gift of Tongues, delivered their Doctrines, which they receiv'd from him, in plain Words, such as their Hearers understood, and as fully as the Mysteries of our Salvation could be express'd; and there may be very good Reason why our Saviour and they chuse to refer to the *Septuagint*, to wit, because the *Greek* was then the most common Language, and which even the *Jews* themselves by their Dispersion had learnt, and many of them had obtain'd the Name of *Greeks* or *Hellenists*, and us'd the *Septuagint* Translation; and since the *Gentile* World, as well as the *Jews*, were to be converted to the Faith in Christ, it was proper to refer them to the Writings of *Moses* and the *Prophets* which testify'd of him, in the Language which they understood. But surely this was not setting aside the *Hebrew* Bible; for if the Scriptures were given by Inspiration of God, and holy Men of God spake as they were mov'd by the Holy Ghost; then surely those who originally writ in *Hebrew*, were at least as much inspir'd as the *LXXII* Translators of their Writings; nay, if the *LXXII* had been enabled by the Holy Spirit to translate exactly and literally, yet if what was so translated was not written by Inspiration, the Translation, tho' made by Inspiration, could not make it to be of *Divine Authority*.

John v. 39.

2 Tim. iii.
16.

I do

I do not say this that I pretend to the least Knowledge of the *Hebrew* Tongue; but I have learnt some Things from Authors who did, which I may have had, and may have Occasion to mention in what follows.

And so I proceed to my Propositions.

First, That many Passages in the Old Testament, which were spoken as of God, were interpreted by the Learned *Jews* of the Word of God in the highest Sense.

The Lord said.

*Whom the Lord knew
Face to Face.*

*Moses went up unto
God.*

*I will establish my Co-
venant between
Me and Thee.*

*If God will be with
me, then shall the
Lord be my God.*

*I am He, and there
is no God besides
me. I kill, &c.*

Arab. Version.
*Deus allocutus est
eum sine medio.*

Arab. Version.
*Ad Angelum Dei. And
this is so intrep-
reted by St. Stephen,
Acts 7. 38.*

Chald. Paraph.

Chald. Paraph.
*Servus meus Christus
quem elegi.*

*The Word of the Deut. 34. 4.
Lord said.*

*Who knew the Word 10.
of the Lord talk-
ing with him.*

*Moses went up into Exo. 19. 3.
the Presence of the
Word of God.*

*I will establish my 17. 7.
Covenant between my
Word and Thee.*

*If the Word of the Gen. 28.
Lord be with me, 20, 21.
then the Word of
the Lord shall be
my God.*

*The Word of the Deu. 32. 39
Lord said, I am Isa. 43. 10.
He, who was, and
is, and is to come,
and there is no
other God besides
me. I kill, &c.*

And many more, which you will find in Dr. *Hammond's* Comment on the New Testament, and in Bishop *Patrick* and Bishop *Kidder*.

I find in *Ezek. i. 24.* *As the Voice of the Almighty*: This is omitted in the common Impressions of the *Septuagint* Bible, but ought to be inserted; for in the *Polyglot* Bible, I find it in the *Hebrew*, *Chaldee* Paraphrase, *Syriac* and *Arabick*, *Vocem Saddai, velut vocem omnipotentis, vocem Domini quasi vocem Dei potentissimi sufficientissimi*, *Theodoret*: ὡς φωνὴν τοῦ σαδδαι; and

and in some Copies, ὡς φωνὴν θεῶ σαδδαι ἱκανῶ ; which according to the Septuagint is, φωνὴν τῷ λόγῳ : So that what in the above-mention'd Places was in the Original, *God*, and so rendred by the LXXII, but rendred as above, *the Word of God* ; here in this Passage in *Ezek.* which is in all the Languages rendred *God Almighty*, is according to the LXXII, the Voice of the λόγος, the *Word of God*.

I presume it will not be deny'd, that by the *Angel of the Covenant*, and the *Angel of his Presence*, the *Messiah* was understood by the *Jews*, and now also by all *Christians* : Let us see then what is said of this *Angel*.

Exod. ii. 2. ' The Angel of the Lord appeared unto Moses in a Flame of Fire out of the Bush : And in the 4th Verse, he is stil'd, *God* (the Lord ;) and in the 6th Verse he says, *I am the God of thy Father, the God of Abraham.*

Κύριος, καὶ ἔφη-
Χὴν.
Θεός.

Behold I send an (*me* my) *Angel before thee*. ——— Obey his Voice, for he will not pardon your Transgressions ; for my Name is in him, that is, he is *God* : For my Name implies and signifies *Essence*, as *Deut.* 28. 58. *That thou may'st fear this glorious and fearful Name, the Lord thy God* : And so *Psal.* xx. 1. *The Name of the God of Jacob defend thee*, that is, *God defend thee* ; for the *Name of God* was not like an Amulet or Charm, as some superstitious *Jews* used their Phylacteries, to keep them from Hurt : And so expressly, *Exod.* iii. 13. *What is his Name ?* v. 14. *I am that I am* : And so our Saviour says, *John* xiv. 11. *I am in the Father, and the Father in me* ; and who can forgive Sins but *God*, *Mark* ii. 7.

Exo. xxiii.
20, 21.

Bp. Kidder.

And *Maimonides* explains this Text to be meant of the *Prophet*, *Deut.* xviii. 15. that was to be rais'd like unto *Moses* ; and *Malachi* calls him the *Messenger of the Covenant*, *Chap.* iii. 1. and *St. Paul* says, *1 Cor.* x. 9. and *Heb.* iii. 2. it was *Christ*, who was tempted in the Wilderness.

Of the *Angels* which appeared to *Abraham*, one was the *Angel of the Covenant*, and he is all along stil'd the *Lord* ; and in the 1st Verse the LXXII. render the *Lord*, ὁ θεός, *God*.

Gen. xviii. 2. *My Presence shall go with thee*, (says *God* to *Moses*, in Answer to him, who, v. 12. had said, *Thou hast not let me know whom thou wilt send with me* ;) and this is rendred by the LXXII, *I myself*, (*God*) will go before thee.

Exodus
xxxiii. 14. *The Angel of his Presence saved them* : This the LXXII render very elegantly, not a *Messenger*, nor an *Angel*, but he (*God*) himself saved them.

Αὐτὸς
ἀποπορεύ-
σεται σὺ.
Ἰσα. lxiii. 9. *Οὐ πρε-
σβυὶς ἐστὶ
ἀγγελος
ἀλλ' αὐτὸς
ἔσωσεν αὐ-
τὸς.*

How is it possible to interpret this especially, (or indeed any of the foregoing Texts) as of a Person representing and personating the Father, (as you say p. 25.) in spite of even the negative Words, not a *Messenger*, not an *Angel*, but he himself.

I shall mention but one more, and that is *Gen.* xxii. The Command to *Abraham* to sacrifice *Isaac* was from *God*, v. 1. and v. 11. *The Angel of the Lord call'd to him out of Heaven* ; and,

v. 12.

v. 12. said, Lay not thy Hand upon the Lad; for now I know that thou fearest God, seeing that thou hast not with-held thy Son from Me: This must be the Angel of the Covenant; for the not with-holding his Son from Me, must be from him who, v. 1. gave him the Command, and whom by so doing he shew'd that he fear'd, viz. God; and v. 14. The Angel of the Lord call'd to Abraham a second time, and said, By My self have I sworn, &c. And the Apostle, Heb. vi. 13. gives the Reason of it, viz. because he could swear by no greater than himself; and therefore he, this Angel of the Covenant, must be equal with the Supreme God: And so Abraham, v. 14. calls the Name of that Place by the Name of Supreme God, *Jehovah-jireh*:

Secondly, The Predictions of the Messiah make him to be Eternal God.

I think we are agreed, that there is no God besides the Lord, and that he will not give his Glory unto another; for before me, says God, was no God form'd, neither shall be after me; I, even I am the Lord, and besides me there is no Saviour: If then I can shew, that the incommunicable Name of God is given to the Messiah, that he is stil'd the Lord and God, and that the essential Attributes of God are predicated of him, I shall sufficiently make good my Proposition.

Isa. xiv. 5.
xliii. 8.
xliii. 10,
11.

Some of the Texts which I have mention'd under my First Head, are also Proofs of this Second; and having had Occasion to mention others in this Letter, and several having been cited by Mr. Seaton, I shall here take notice but of some few more.

God said, Let us make Man, &c. Justin Martyr urges this to Trypho to the same Purpose for which I now cite it, and treats the Jews Answers to it very contemptuously, as I observ'd before; and Bishop Patrick quotes Epiphanius for saying, that this was understood by all the ancient Christians to denote a Plurality of Persons in the Deity; and that the Jews, who would evade it, do it in a most ridiculous Manner, and therefore no Christian should imitate them; nor should you contradict your Eusebius, and your own Quotation, p. 35. out of Irenæus: The first says in his Ecclesiastical Hist. p. 6. that the Words in this Text of Genesis, were spoken to Christ; and the last says they were spoken to the Son and Holy Spirit. And this Construction of this Text is very well supported by St. John i. 3. All things were made by him and without him (*χωρὶς αὐτοῦ*, separately from him) was not any thing made; therefore not as the Instrument which the Father us'd in creating all Things, but as united with him in that Act of Omnipotence; and therefore he was God equally with the Father, who wanted not the Help of a Creature to exert his Power, or to ease him, as of a Burden, in exercising it; and as it is said, Rev. iv. 11. of Almighty God, Thou hast created all things, and for thy Pleasure they are and

Gen. i. 26.

were created ; so it is said also of the Son, Col. i. 16. *All things were created by him and for him.*

Isa. xl. 9. Say unto the Cities of Judah, Behold your God : The whole Context shews that this was spoken of the *Messiah* ; as is also.

Isa. liv. 5. Thy Maker is thy Husband, the Lord of Hosts is his Name ; and thy Messenger the Holy One of Israel, the God of the whole Earth shall be called.

Exod. vi. 3. I appeared to Abraham——by the Name of God Almighty : but by my Name *Jehovah* was I not known to him.

It is to be observ'd, that *Jehovah* is here, and in other Places of Scripture, rendred by the LXXII, κύριος, the Lord ; so that where κύριος, the Lord, is apply'd in the Old Testament to the *Messiah*, it ought to be taken in the highest Sense, or else the LXXII should have found some other Way of expressing *Jehovah*, since there is no one Word in any Language that comes up to the full Signification of it ; for it denotes the Essence of God, viz. that is, was, and is to come ; and is so peculiar to the Great God, (as in Psal. lxxxiii. 18. whose Name alone is *Jehovah*) that the Jews out of a superstitious Reverence think it unlawful to pronounce it.

But this holy Name is apply'd to the *Messiah*, and therefore he must be God.

Jer. xxiii. 6. Τὸ τοῦ ὀνομαζούτος ὁ καλεσθεῖς αὐτὸν κύριος Ἰωσεδέκ ἐν πύλαις Ἱερουσαλὴμ. This is the Name by which he shall be called, The Lord, or *Jehovah*, our Righteousness : In the Septuagint 'tis, *Josedec* among the Prophets. This cannot be properly a Name, for it is not given to the *Messiah* in the Old and New Testament ; so it must be understood according to the Signification of the Word, as *Immanuel*, in St. Matt. i. and Isa. vii. 14. was not literally the Name of our Saviour, but to denote what he was, God with us ; and in like manuer, as *Jehovah*, to avoid pronouncing the Word it self, was sometimes pronounced *iaa* and *Sedec*, signifying in Hebrew, Justice or Righteousness ; ἰωσεδέκ is as much as to say, *Jehovah* our Righteousness.

Jer. xiii. 16. And so he is again stil'd, The Lord (and in the Margin, *Jehovah*) our Righteousness ; This is left out of the Septuagint, as in all that Chapter from the 13th Verse exclusive.

In these Chapters he is also call'd, The Righteous Branch, the Branch of Righteousness ; which in the Septuagint is ἀνατολή, as also in Luke i. 78. and rendred, The Day-spring ; suitable whereunto they also translate Isa. iv. 2. (which in our Bibles is, The Branch of the Lord shall be beautiful and glorious) ἐπλάμψει, shall shine : And what this Branch, or Day-spring was, the LXXII tell us, viz. God ; for the Words in their Translation are, ἐπλάμψει ὁ Θεός, God shall shine.

Thirdly, The Jews had this Notion of their *Messiah*, That he was to be the Son of God, and as such, equal with God.

Now if the Prophecies amount to this, (as they do) then I might conclude, that they who believ'd their Prophets, must have had this Notion : But it will appear very plainly Fact ; for

When the High Priest had solemnly adjur'd our Saviour, *Matt. xxvi. 63. Tell us whether thou be the Christ the Son of God ?* This very Question implies, that they expected the Son of God to be their *Christ*, or *Messiah* ; but further, he answer'd, *Thou hast said*, or as *St. Mark* relates it, *c. xiv. 61. I am ; hereafter ye shall see the Son of Man sitting on the Right Hand of Power, &c.* (that is, *judging the World*, as he says, *Matt. xvi. 21. and Ch. xxiv. 30, 31.* which was understood by the *Jews* to be the Office of the Son of God, as is plain by *Luke xxii. 69, 70.* for upon his saying, *Hereafter shall the Son of Man sit on the Right Hand of the Power of God : Then said all, Art thou then the Son of God ?* Upon this Answer of our Saviour, the High Priest cries out, *He hath spoken Blasphemy ;* which could not be, unless what he had said were an Assertion of his being God ; and the *Jews* told *Pilate*, *John xix. 17. We have a Law, and by that Law he ought to die, because he made himself the Son of God, i. e. God, or else they had no such Law.*

The abovesaid Question of the High Priest shews, as I have said, the Opinion they had of their *Messiah* ; which is yet plainer, as it is related by *St. Luke*, *Ch. xxii. 67.* where the Question is put singly, *Art thou the Christ ?* And upon our Saviour's Answer, they make the Inference by their Second Question, *Art thou then the Son of God ?*

And that they understood that the Son of God was God equal to God, is plain by *John v. 18. The Jews sought to kill him, because he said, God was his Father, making himself equal with God.* And so again, *John x. 30, 33.* he calling God his Father, they would have stoned him, *because thou being a Man, makest thy self God.*

So *John i. 45.* When *Philip* had told *Nathanael*, that he had found him of whom *Moses* and the Prophets had wrote, and *Nathanael* being convinced of it, cries out, *Thou art the Son of God.*

And so said *Martha*, *John xi. 27. 'Thou art Christ the Son of God, which should come into the World.*

And so said *St. Peter*, *Matt. xvi. 16.* and *John vi. 69. 'Thou art Christ, the Son of the Living God.* Upon which our Saviour commands them, at the 20th Verse, to tell no Man that he was *Jesus the Christ*, or *Messiah* ; which shews that the Son of God and *Messiah*, were Characters (in the Opinion of the *Jews*, from the highest to the lowest) denoting the same Person under different Respects, which our Saviour thus confirms ; and further, he tells *Peter*, 1st, that it *'was his Father, which is in Heaven, who had reveal'd this to him ;* and 2dly, That *'upon this Rock, (viz. this Confession of Faith) he would build his Church,*

‘ Church, and the Gates of Hell shall not prevail against it. And therefore let them, who deny this Faith, take care that they are not undermining this Rock, this Church of God, and Christianity it self, against which all the Powers of Darkness shall not prevail, lest they be found to fight against God. And further, as our Saviour says, *John viii. 24.* If ye believe not that I am he, (or I am) ye shall die in your Sins: A dreadful Threatning, and should be considered by every Man.

The very Objections which the *Jews* made to our Saviour, imply this their Opinion of the Messiah: For, say they, *John vii. 27.* When Christ cometh, no Man knoweth whence he is; that is, in the Words of *Isa. liii. 8.* Who can declare his Generation? Which is spoke of the Messiah. And so, *Acts viii. 33.* Philip expounds it to the Eunuch: And that both *Isaiah* and the *Jews* meant his Generation, as he was the Son of God, is plain, because as the Messiah was the Son of Man, they did know that he was to be the Son of David, ver. 42. of this Chapter, and *Matt. xxii. 42.* And thus *Eusebius* understands and applies this Text to his Generation, which no Words can express.

Eccl. Hist.
l. i. c. 2.
p. 5.

Again, *John xii. 34.* We have heard out of our Law, that Christ abideth for ever; alluding to *Psal. cx. 4.* Thou art a Priest for ever after the Order of Melchisedec; which, by the way, shews their Construction of this Text, for it was objected by the *Jews* to our Saviour for saying, that the Son of Man must be lift up: Tho’ you say, that tho’ ‘ Melchisedec is said to have neither Beginning of Days, nor End of Life, when he is represented ‘ as a Type of Christ’s earliest Origin and latest Duration; yet this ‘ is certainly without the least Pretence of a proper Eternity. Surely this Text shews at least his Eternal Duration, as the aforementioned Text, *John vii. 27.* and having no Beginning of Days, shews his Eternal Generation and Existence; and if having no Beginning of Days does not mean this, then having no End of Life, does not signify his Everlasting Duration: And as by your Expression, *Earliest Origin*, you mean that our Saviour had a Beginning; so that of his latest Duration seems to imply, that he is to have an End, tho’ you dare not in Terms say so. But what could the Apostle mean by adding to that Text, *But made like to the Son of God*, save only that as the Son of God had neither Beginning nor End, which is properly being Eternal? So Melchisedec, that he might be a Type of him, is represented as one, of whose Descent or Pedigree, which was his Beginning, and of whose Death or End, no Account was given in Scripture, or could be given.

P. 25.

Heb. vii. 3.

ἀνεπαλό-
γητος.

It is no Objection to what I have said upon this Head, That the *Jews* expected their Messiah should establish a Temporal Kingdom in this World: For the greater he was, the more capable he was of doing it; and they (who had at first been under a Theocracy, which, by their desiring a King, they rejected, and which was the Foundation of their Sin in asking one)

one (hoped to be again restored to that happy State under the irresistible Power of the Word of God, who was to subdue all Nations under his Feet, and to have the Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession. And even some Christians, the Millenarians, by misinterpreting some Texts of Scripture, expected our Saviour to reign with his Saints 1000 Years upon Earth; and the very Apostles themselves, who had fully acknowledged his Divinity, had yet Thoughts and Hopes of an Earthly Kingdom even just before his Ascension, Wilt thou at this Time restore again the Kingdom to Israel?

Psal. xlvii.

3.

— ii. 8.

Acts i. 6.

Fourthly, The Scriptures of the New Testament expressly declare our Saviour to be God in the highest Sense.

The Texts which I have already cited in this Letter do abundantly shew this Truth; and this is so large a Field, that I will not pretend to mention them all; but some I will add, to assert and make good my Proposition.

Matt. i. 23. An Angel from Heaven tells Joseph, 'that his Name shall be called Immanuel, which being interpreted, is God with us, as had been foretold by Isaiah, Chap. vii. 14.

Luke ii. 11. &c. 'A Multitude of Angels declare him to the Shepherds to be Christ the Lord.

Twice was this confirm'd by a Voice from God himself, that 'This is my beloved Son, Matt. iii. 16, 17. and Ch. xvii. 5. in which last there is added a Command to the Three Apostles, Hear ye him.

Let us therefore hear what he says of himself, for they are the Words of no less than Almighty God, and what those Apostles instructed from Heaven and taught of God, do say of him.

Deut. xviii.

18, 19.

John xii.

49, 50.

John iv. 26. He tells the Woman of Samaria, that he is the Messiah.

John ix. 35. And to the blind Man, that he is the Son of God.

John viii. 12. And to the Jews, that he is the Light of the World, as is said of God, 1 John i. 5.

John vi. 38. That he came down from Heaven.

John vi. 33. That he giveth Life to the World.

John xvi. 28. That he came forth from the Father, &c.

And how the Disciples understood this, is plain by their Answer, viz.

John xvi. 29. Lo now thou speakest plainly, now we are sure that thou knowest all things: And

John xvi. 30. We believe that thou camest forth from God.

I have already mention'd his Assertions of his own Divinity before the High Priest in such Terms, as would be Blasphemy to any but the Great God. And

John viii. 24. If ye believe not that I am, ye shall dye in your Sins.

E

John

John viii. 28 *When you have lift up the Son of Man, ye shall know that I am.*

58. (In express assertory Terms) *Before Abraham was, I am.*

This is the peculiar Name by which God declar'd himself to Moses, *Exod. iii. 14.* and is repeated by God, *Deut. xxxii. 39.* And these Expressions of our Saviour are the very same that Almighty God uses, *Isa. xliii. 10.* that ye may know and believe me, and understand that I am: *Before me there was no God form'd, neither shall there be after me.*

The Jews
said
peers.
Lift up our
Soul, raise
our Expe-
ctations
that thou
art really
the Mess-
iah we look
for.

John x. 24. When the Jews complaining, said, *How long doest thou make us to doubt, (or, as in the Margin of our Bibles, hold us in Suspence ?) if Thou be Christ, tell us plainly ;* and he does, *v. 3. I and my Father are one, &c. ;* not one Person, but one in Essence. And so the Jews understood him ; imputing therefore to him Blasphemy, and taking up Stones to stone him for it.

Nevertheless I may, perhaps, be told Two Things, That this is interpreted One in Power ; and that when the Jews understood by it, *v. 33.* that he made himself God ; our Saviour, *v. 34. &c.* makes, as it were, an Excuse for that Expression, saying, *Is it not written, I have said ye are Gods, &c.*

Now, if it be to be understood One in Power, (tho' the Jews, took it otherwise,) it will necessarily follow, that he is One in Essence too. For what are the Works, which are there mention'd, and which he did in his Father's Name, and which testify'd of him, *v. 25. ?* no less than *v. 28. I give unto them Eternal Life ;* which surely God only can do ; for though our Saviour is appointed to judge the World, yet, as a Judge, he can't be said to give : *Eternal Life is the Gift of God, Rom. vi. 23.*

Besides, if he be One in Power, he must be Omnipotent, which of all the divine essential Attributes, does most denote God ; and there can't be Two Omnipotents distinct in Essence, any more than Two Gods.

And as to the Excuse, it may be said to be an Answer *ad hominem*, with a just Reproof of them ; but he did not rest there, and leave them to think he meant no more, for *v. 37, 38.* he adds, *If I do not the Works of my Father, believe me not ; but if I do, tho' ye believe not me, believe the Works, that ye may know and believe that the Father is in me, and I in Him : And that the Jews did certainly then understand that he made himself God, the following Verse shews, for they again sought to take him, as at first they attempted, to stone him.*

And *c. xxii. 45.* *He that seeth me, seeth him that sent me ;* and *c. xiv. 7.* *If ye had known me, ye should have known my Father also, and from henceforth ye have known and seen him : And repeats it again to Philip, reproaching him for asking him to shew them the Father, saying, Have I been so long with you, and yet hast thou not known me ? He that hath seen me hath seen the Father, and how sayest thou then, Shew us the Father ?*

Surely,

Surely therefore, I may say, as our Saviour concludes the Account he sends of himself to *John Baptist*, Matt. xi. 6. *Blessed is he whosoever shall not be offended in me*; for as the Apostle says 2 Cor. iv. v. 3, 4. *If our Gospel be hid, it is hid to (or in, or) them that are lost*; which Expression, in, seems to intimate that it must be wilful Ignorance; so glorious (as he adds) is the Light of it.

I might add what he did in his own Name, as a further Evidence of his Divinity, viz.

Forgiving of Sins; *giving the Holy Ghost*; working such Miracles as never were wrought before, viz. in his own Name, and giving to others Power to do the like and greater in his Name, rising or raising himself from the Dead; receiving divine Worship, such as is due to God alone: All which are asserted of and by him, as is evident by plain Texts of Scripture, which I do not quote, because I believe they are known to you, and cannot be deny'd.

So that for the Divinity of our Saviour, we have had the Testimony of God the Father, who will not give his Glory to another, and is the God of Truth, and cannot lie; and of Jesus Christ himself the Son of God, a Teacher of Righteousness, who would not be even a good Man, if he taught a false and blasphemous Doctrine. I shall now proceed to give you the Testimony of the Holy Ghost, the Spirit of Truth, by visible Actions, and by speaking in the Apostles, who have left us this Doctrine upon Record in their Writings: And then I may conclude, as St. John says, 1 John v. 10. *He that believeth not God, hath made him a Lyar, because he believeth not the Record that God gave of his Son.*

John i. 32, &c. *John Baptist saw the Spirit of God descending upon him like a Dove, and, He, who sent him to baptize, said, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he, which baptizeth with the Holy Ghost; and he bare Record that This is the Son of God.*

And as no Man can say that Jesus Christ is the Lord but by the Holy Ghost, and that all the Apostles were filled with the Holy Ghost, and had the Advantage of attending him from the beginning of his Ministry, and of being Eye-witnesses of his Majesty, and to have seen and heard many things, which are not recorded in the Gospels, and to have had the Scriptures expounded to them by Christ himself after his Resurrection; and that it was given to them to know the Mysteries of the Kingdom of Heaven; and that St. Paul, in particular, was in a miraculous Manner taught by Christ from Heaven, and was an Apostle not of Men, neither by Man, but by Jesus Christ, and God the Father. Surely the Testimony of such Witnesses is much more valuable than those which you have produced; tho' you had never so faithfully and fairly represented what your Authors say. For those are the Testimonies of the Holy Ghost, which

spake in them; and *what they writ*, St. John c. xx. 31. says, was for *this Purpose*, that ye may believe that Jesus is the Christ, the Son of God.

Col. i. 19. *It pleas'd the Father that in him should all Fulness dwell* (or all Fulness was pleas'd to dwell in him) even all the Fulness of the Godhead, Col. ii. 9. as our Saviour had said, John xiv. 10. *The Father that dwelleth in me*; not by a Communion of the Holy Spirit, as God may be said to have dwelt in the Prophets and Apostles, and indeed in every good Man, whose Bodies are the Temples of God; for God gave not the Spirit by Measure to him; nor much less in Clouds and Ceremonies, as the Glory of God between the Cherubims, term'd Shechina, the Habitation or Dwelling of God, but essentially. But having mention'd and said something of this Text before, when I consider'd your Quotation of the 15th Verse of this Chapter, this may suffice.

1 John iv.
15.
1 Cor. vi.
19.
John iii.
34.
Godw.
Antiq. p.
68.

John i. 14. *We beheld the Glory, as of the only-begotten of the Father*: which Phrase is often repeated in Scripture, and must signify more than that Christ was, as truly others are the Sons of God, as being created by him; tho' you make created and begotten equivalent Expressions; and if they were, he could not be call'd, the only-begotten: Which Word Only sufficiently distinguishes and denotes him emphatically the Son, as is said by St. Paul, Heb. i. 2. God hath spoken to us, ἐν υἱῷ, By the Son; The Son by eternal Generation and equal to the Father; as I have shewn already by the Scriptures, and by several Quotations out of the Authors you rely upon.

2 Pet. iii. 12. *Looking for the Coming of the Day of God*. That this was spoken of the Day of Judgment; and that the Day of Judgment is in Scripture call'd the Day of the Lord Jesus, is manifest both by the other Parts of this Chapter, and several other Places: And here St. Peter expressly stiles him God; and so does St. Paul, 1 Tim. iii. 16. *God manifest in the Flesh*; and Tit. ii. 10. *God our Saviour*; and v. 13. *the great God and our Saviour*: 1 John v. 10. *We know that the Son of God is come, and hath given us an Understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ*. This (ἐστὶν, this Person) is the true God.

Μορφῇ.

Μορφῇ
ὁμοιωματι
ἡμεῖς.

I have in a former Part of this Letter mention'd Hebr. i. 3. There is another Text, Phil. ii. 6. of the like Import; but more plain and express, as I have before also observ'd: *Christ Jesus, who being in the Form of God, thought it not Robbery (a taking to himself what did not belong to him, or he had no right to) to be equal with God; i. e. God*: Now being in the Form of God cannot, as I said before of the Image of his Person, be understood as if he were only a Representation of God, and that he was not really and truly God, as is plain by the following Words; He took upon him the Form of a Servant, and was made in the Likeness of Man, and being found in Fashion as a Man. — For

it may as well be argued from these latter Words (as some Hereticks have deny'd his *Humanity*) that he was only in *Appearance*, and not really a *Man*, as that from the *Image* or *Form* of *God*, he was not truly *God*, and equal with *God*.

Rom. i. 20. St. Paul makes the Creation of the World to be a full Evidence and Proof of the *Eternal Power* and *Godhead*; and that the *World was made by the Son of God*, not ministerially, but as *God*, I have before observ'd, and will be very plain by comparing together, 1 Cor. viii. 6. Rom. xi. 36. Col. i. 16. John i. 3.

And here I must take notice of your unfair Dealing, p. 6. where Col. ii. 9. is cited, *The Fulness of the Godhead*, you add, as if it were another Reading or Meaning of that Expression (or *Divine Power*;) and you refer to this Text, Rom. i. 20. as if this justify'd you for so doing: Tho' in this Text the Word *Godhead* is us'd as well as *Power*; to which the Epithet *Eternal* is added, which you changed to *Divine*; as imagining, tho' in vain, that it would better suit your Purpose.

Rom. ix. 5. *Whose are the Fathers, of whom concerning the Flesh Christ came, who is over all, God blessed for ever. Amen.* Thus it is rendred in our Bibles, and so by (i) Novatian, c. 13, & 30. but you translate it (in your Letter to the Bishop of London, p. 5.) *The God over all be blessed for ever. Amen.* But I ask, Why did you so render it; for neither the Context, nor the Apostle's Argument, nor the Greek (k) will warrant your so doing? For,

St. Paul in the 2d and 3d Verses having express'd his great Concern, even to a Degree of wishing himself accursed or separated from Christ, for his Brethren, his Kinsmen, according to the *Flesh*, lest, as he says, c. iv. 14. thro' their Infidelity the Promise to Abraham should be made of none Effect: He proceeds in a very Rhetorical Climax to set forth the great Privileges and Advantages they had, as so many Arguments to them above others, to embrace the Faith of Christ; saying, 'Who are Israelites, to whom pertaineth the Adoption, and the Glory, and the Covenant, and the giving of the Law, and the Service (or true Worship, λατρεία) of God, and the Promises; whose are the Fathers, and of whom, as concerning the *Flesh*, Christ came, who is over all, God blessed for ever: That is, tho' it was great Honour to them, that he deriv'd his human Nature from them; for he took on him the Seed of Abraham; yet as the Completion and Perfection of their Happiness and Dignity, He was over all, and no less than God blessed for ever.' And this was the strongest

(i) Quorum Patres & ex quibus Christus secundum carnem, qui est super omnia, Deus benedictus in sæcula.

(k) Ὁν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς κατὰ σὰρκα, ὁ ὢν ὅπῃ πάντων Θεὸς ἐνδοξαζόμενος εἰς τὸν αἰῶνα, ἀμήν.

Judg. ix. 2.

Mark vi.
45.Contra
Prax. c. 13.Dr. Hamm.
Comment,
175.

and a necessary Argument to induce them to a Belief in him, because they expected their *Messiah* should be something more than of the Stock of Abraham, or of the Lineage of David. And had the Apostle stopp'd at, of whom concerning the *Flesh Christ* came, the Argument had been no better than *Abimelech's* to persuade the Men of *Sichem* to make him King; *I am your Bone, and your Flesh*. But when *Christ* came (as they said *John* vii. 27.) *no Man knoweth whence he is*; and therefore the Apostle tells them, *Tho' according to the Flesh he came of your Flesh, and is Man, yet he is also truly Eternal God*; for without this Character of him, which they expected their *Messiah* to have, they might have been apt to have said, as they did before they crucify'd him, *Is not this the Carpenter's Son?* And then the Conclusion would have been, as our *Saviour* said, that the Prophet would not have been without Honour, but among his own Kin, and in his own House.

This I take to be the plain and natural Construction of the Apostle's Discourse; but you, to force your Interpretation, first transpose the Words, and then construe them so, as good Grammar will not bear; ὁ ὢν ὁ θεὸς πάντων Θεὸς εὐλογητὸς εἰς τὸν αἰῶνα; this, in the Letter and Order of the Words is, *being over all God blessed for ever*: *Being* must necessarily refer to, and agree with what went before; viz. *Christ*; and so *Tertullian* applies it; and therefore you leave out ὁ ὢν *Being*, and suppose εἰς to be understood.

To sum up this Matter; 'tis very observable, that the Apostle speaks of our *Saviour* in the same Terms, as the *Jews* use when they name *God*; for they generally add *Blessed for ever*, and the *Blessed* (alone, without the Addition of *God*) denotes *Almighty God*; as is evident by *Mark* xiv. 61.

I John 15. *God is Light*; and this is said also of *Christ*, *John* i. 9. by the same Apostle; and our *Saviour* says it of himself, *John* viii. 12. *I am the Light of the World*.

I Tim. vi. 15. *God is stil'd King of Kings*, and so is *Christ*, *Rev.* xvii. 14. & xix. 20.

Acts xx. 28. Take heed to feed the Church of *God*, which he hath purchas'd with his own Blood.

Hebr. xiii. 8. *Jesus Christ the same Yesterday, to Day, and for ever*; which surely denotes his Eternity; for this is equivalent to what is said *Rev.* i. 4. of the great *God*, which is, and which was, and which is to come.

But *Mr. Seaton* having cited many Places of Scripture, in which the Things spoken of *God*, and which cannot be applied but to the mighty *God*, are also predicated in the highest Sense of our *Saviour*; I shall say no more upon this Head, but only that our *Saviour* must therefore be *God*, or else we must charge even the Scriptures with Blasphemy.

I presume you will not deny, and therefore I need not quote Texts, that Faith in our Lord *Jesus* is made necessary to the Remis-

Remission of Sins, and eternal Salvation; that all the Miracles which were wrought by the Apostles, even the giving the Holy Ghost, were effected thro' Faith in his Name; and well therefore might he require, *John xiv. 1. Ye believe in God, believe also in me.* For surely these are such Instances of his Godhead, that without it no Creature could require, nor any Creature pay them to another.

To Faith in him I must add Adoration and Worship, which Men and Angels too are commanded to pay him.

It cannot be deny'd, but that Prayers directed immediately and ultimately to him are Acts of Divine Worship: St. Stephen did so, *Lord Jesus receive my Spirit*: And the Apostles not only pray'd to him, but did it in the Form of Blessing in his Name, *Acts vii. 59.*

which in all Nations, in all Times has been done only in the Name of such as they esteem'd Gods: And 2 Cor. xiii. 14. *The Holy Ghost also is added* (which is the Form now us'd in our Liturgy) and with great Reason; for our Saviour has commanded them to baptize in the Name of the Father, and of the Son, and of the Holy Ghost: And this he requires them to teach all Nations. And in St. Mark c. xvi. 16. there is added to this Command, *He that believeth, and is baptiz'd, shall be saved; but he that believeth not shall be damned*: And Verse 20. they went forth and preach'd, *The Lord confirming the Word* (this Doctrine) *with Signs or Miracles.* Surely this is a full Evidence that all Three Persons are God; and therefore St. Paul, 1 Cor. i. v. 14, 15. thanks God that he baptiz'd none ——— left any should say, that he baptiz'd in his own Name: For Baptism is a Dedication of us to God. But if this may, nay must, be done to Christ and to the Holy Ghost, and yet the One be but a Creature, and the Other the Creature of that Creature, I know not how you will excuse your self from the Popish Superstition of addressing themselves to Saints and Angels, and imploring of them their Protection: Or even from Pagan Idolatry; for they had their tutelar Deities, which yet they did not esteem their Supreme God: For let the Nature and Dignity of our Saviour be never so great and highly exalted, if he be less than God, we must say as the Angel did to St. John, Rev. xxii. 9. *See thou do it not, for I am thy Fellow-Servant — worship God*; for God himself has said, *He will not give his Glory to another.* *Matthew xxviii. 19.*

I know not how you will avoid this Difficulty, but by advising your Profelytes not to baptize their Children, till the Time comes (which in your Postscript to the Bishop of London, you say you hope for) that there shall be a Reformation of our Doxology, for then the Form of Baptism may be alter'd too; but in the mean time to the Arian you add the Anabaptist; and yet I believe most of them are so good Christians, as not to receive you into their Communion.

I must not omit, 1 John v. 7. *There are Three that bear Record in Heaven, the Father, the Son, and the Holy Ghost; and these Three are One.* I know you have a very short Answer to this Text, that it was inserted by such as you now call *Athanasians*. But this is a Point I shall leave to be argued by Learned Men: 'Tis enough for me that I find this Text in my Bible; and that it was in this Epistle before the Time of *Arian*; for *St. Cyprian* (who liv'd about the Middle of the Third Century) in Syllables quotes it; and therefore 'tis incumbent on the *Arians* to prove it was inserted; and it requires very plain and express Proofs to deprive us of so long a Possession.

But it is astonishing, that you should, p. 29. with so great Confidence peremptorily assert, that 'no one Person excepted against the Word Created till *Athanasius*; nor any one asserted, that the Son was uncreated till he did it.' For your own Quotations convict you, at least the Authors you have directed me to, have furnish'd me with many Instances that confute you: And have you never seen Bishop *Bull's* incomparable Book? Do you not know that your Learned Friend *Dr. Clark* rejects the Testimony of the Fathers? And does not *Dr. Waterland*, in his admirable Tract, give the Reason for it, viz. "*Because he knows they are against him?*"

P. 37.

'Tis no less astonishing that you should venture to assert, that 'for the Coeternity of this Spirit, or even his equal Antiquity with the Son, there is not One proper and direct Testimony, Sacred or Primitive, that you know of, now extant in the Records of the Christian Church; till long after the Council of Nice, in the latter Days of *Athanasius* himself.' Experience has too much confirm'd the malicious Man's Rule, *fortiter calumniare, aliquid habebit*: And there can be no Reason for such bold positive Assertions, but only the Hope that some unwary Men may be thereby induced to think there may be some little Truth in them: For Men may be deceiv'd in such Opinions, tho' no Arguments can be found sufficient to convince them.

For my Part, I think the Texts and Testimonies, which you have cited to prove the Holy Ghost created, made, and not eternal, (if the first were justly and truly interpreted, and the latter fairly represented) would be sufficient to confute you. But I shall shew,

First, That you have miserably mangled and misrepresented these Quotations; as you have done the Authorities relating to the Son: And that these very Authors, whom you have taught me to consult, do, in other Places, in most express Words assert the Divinity of the Holy Ghost, as fully as we profess to believe it:

And then prove the same by plain Texts of Scripture.

First,

First, You cite *Tertullian adversus Prax.* for saying, ' I suppose P. 35.
' the Spirit is deriv'd from no other Origin, than from the Father
' by the Son: ' *Tertullian's* Words are, *Quia Spiritum non aliunde*
puto quàm à Patre per Filium.

Origin might have been omitted in your Translation, but that
you thought it would seem to your Reader to imply a *Cre-*
ation.

The most that can fairly be inferr'd from this Passage, is,
that in *Tertullian's* Opinion the *Proceſſion* of the *Holy Ghost* was
from the *Father*, by (*διὰ*) not *and* (*καὶ*) the *Son*, as the Do-
ctrine of the *Greek Church* is, and has formerly been the Sub-
ject of a great Dispute: But nevertheless, that this was not
Tertullian's Opinion, will appear by what follows, p. 877. *Ter-*
tius est Spiritus à Deo & Filio: The Third is the Spirit from God
(the Father) and the Son.

But to your Quotation, I further say:

Tertullian was answering an Objection, that Three Persons in *Adv. Prax.*
the Godhead destroy'd the Monarchy of the Deity: ' No, says p. 845.

' *Tertullian*, (9) for the Monarchy is to be understood to be then
' subverted, when another Dominion of its own Condition and
' proper State, and therefore emulous, is superinduced_____

' when another God is brought in, or there are many Gods_____

' But I, who deduce the Son, non aliundè, from no other than
' the Substance of the Father, how can I be said to destroy the

' Monarchy? And so it must be said in the Third Degree, be-
' cause I think the Holy Spirit is non aliundè, from no other than

' from the Father by the Son; as he had said a little before,

' (1) How can God seem to suffer any Division or Dispersion in

' the Son and Holy Ghost, who hold the Second and Third Rank

' Partakers (Consorts) of the Substance of the Father; as he

' had said, p. 844. (against those who believ'd God to be One, no

' otherwise than as if the same *Hypostasis* or Person were Father,

' and Son, and Holy Ghost) (1) ' as if One might not be All in this

' Way

(9) *Everſio monarchiæ illa eſt tibi intelligenda cùm aliâ*
Dominatio ſuæ conditionis & proprii ſtatus & per hoc æmula
ſuperinducitur; cùm alius Deus inferitur adverſus Creatorem,
tunc malè cùm plures ſecundum Valentinus & Prodicus_____

Cæterùm qui Filium non aliundè deduco ſed de ſubſtantiâ Pa-
tris_____ Quomodo poſſum de fide deſtruere monar-

chiam_____ Hoc mihi & in Tertium gradum dictum ſit, quia

Spiritum non aliundè puto quàm à Patre per Filium.

(1) Quale eſt ut Deus diviſionem & diſperſionem pati videar-

ur in Filio & in Spiritu Sancto ſecundum & tertium ſortitis lo-
eum tam conſortibus ſubſtantiæ Patris.

(1) Dum unicum Deum non aliàs putat credendum quàm ſi

ipſum eundemq; & Patrem & Filium & Spiritum Sanctum di-
cat;

‘ way also, so long as *All* are of *One*, viz. by the *Unity* of
 ‘ *Substance*. And the Divine Oeconomy disposes this *Unity* in-
 ‘ to *Trinity*, *Father*, *Son*, and *Holy Ghost*; *Three*, not in (*statu*)
 ‘ *Condition*, but *Degree* (or *Order*;) not in *Substance*, but in
 ‘ *Form*, &c. Which, p. 853. he repeats, speaking of the *Fa-*
 ‘ *ther* and the *Son*, ‘ (†) not *Two Gods*, but as *Father* and *Son*
 ‘ *Two*; not by any *Separation* of *Substance*, but by *Disposition*;
 ‘ for we assert the *Son* to be *undivided* and *inseparate* from the
 ‘ *Father*. And p. 847. (‡) We say the *Son* proceeds by *Prola-*
 ‘ *tion* from the *Father*, but is not *separated* from him. The *Fa-*
 ‘ *ther*, *Son*, and *Holy Ghost* are *inseparate* from each other.
 ‘ And p. 849. *Ubique teneo unam substantiam in tribus coherenti-*
 ‘ *bus*.

P. 36.

Your Quotation out of *Origen's Comment on St. John*, p. 56. is most strangely represented; for upon the Text in *St. John*, that *all things were made by the Word*, he states *Three* Opinions; not that any of them were given as *his own*, but as in the Person of *others*; and the Conclusion, which may seem to be his Opinion, you have perverted by your Translation.

The first of these Opinions is, that ‘ *whoever says that the*
 ‘ *Holy Spirit is a Being made, and allows this Text in St. John,*
 ‘ *must of Necessity allow, that he was made by the Word, and*
 ‘ *by Consequence (here you make a N. B.) the Word was*
 ‘ *more ancient than He.*

Now all this is certainly true, if the *Holy Spirit* be a Being made; but this wants to be prov'd, nor is it *Origen's* Assertion; and the Consequence, that, in that Case, the Word is *more ancient than He*, is also certain and obvious without your *N. B.* Which shews indeed your own Opinion, but not *Origen's*, tho' perhaps you inserted it to induce the Reader to think so.

The Second Opinion is, ‘ That *whoever will not admit the Ho-*
 ‘ *ly Spirit to be made by Christ, must by Consequence say that he*
 ‘ *is Unbegotten, if he judges what is said in (not the, as you*
 ‘ *render it generally, but) this Gospel, (viz. this Text in St. John)*
 ‘ *to be true.*

eat; quasi non sic quoq; unus sit omnia, dum ex uno omnia per substantiæ sc. Unitatem; & nihilominus custodiatur *ὁμονομία* sacramentum quæ unitatem in Trinitatem disponit, tres dirigens Patrem & Filium & Spiritum Sanctum, tres autem non statu sed gradu, nec substantiâ sed formâ, &c.

(†) Dii non duo, sed quæ Pater & Filius duo, non ex separatione substantiæ sed ex dispositione, individuum & inseparatum Filium à Patre pronunciamus.

(‡) Prolatum dicimus Filium à Patre, sed non sepe ratum, inseparatos ab alterutro Patrem, Filium & Spiritum Sanctum Testor;

Here

Here you stop, as it were, to give us our Choice of these Two Opinions; knowing, that tho' we do assert that the *Holy Spirit* is a necessary *Efflux* of the *Deity*, as proceeding from the *Unbegotten Father*, (as we say the *Son* is also by being *begotten* of the *Father*) yet we do acknowledge that *Unbegotten* is said particularly of the *Father*, and, in Consequence of this our Doctrine, you imagine, that since we both shall disallow this *second Opinion*, (unless you will change the Term *Unbegotten* to *unmade*, as ἀφύητον also signifies) we must agree with you in this first.

But you have omitted the *Third Opinion*, which is of one who asserts, (P) 'That there is no proper, peculiar Essence (ἰδιαν ὁσίαν) of the *Holy Spirit* different from the *Father* and the *Son*.

If by ἰδιαν ὁσίαν should be meant no distinct Personality, we shall both agree in rejecting this *Third Opinion*, and so does Pamph. Apol.

But if ἰδιαν ὁσίαν be taken, as I have render'd it, (and it properly signifies) for *Substance* or *Essence*, then here the *Consubstantiality* of the *Holy Spirit* is asserted: Then the Text, Mat. xii. 32. is cited, that *Blasphemy against the Son shall be forgiven, but against the Holy Ghost shall not be forgiven*; as it is also cited in Pamphilus's *Apology*, p. 674. with this Expression of *Admiration*, (q) 'O, how great is the *Majesty* of the *Holy Spirit*.

Then immediately after this Text in *St. Matthew*, follows the last Part of your Quotation, which for the strange Translation and perverting of it, I will set down in distinct Columns.

In your Translation.

We who are persuaded, that the *Father*, *Son*, and *Holy Ghost* are Three Substances, and

As in the GREEK.

(r) We therefore who are persuaded, that there are Three Persons or Subsistences, *Father*, *Son*,

(P) Ἐσται ὃ περὶ καὶ τεύχεται τῶν τῶν δύο ——— διγματοπύων μηδὲ ὁσίαν πινὰ ἰδιαν ὑφισταίται τὸ ἀγίον πνῦματ' ἑτερον τῶν πατέρων καὶ τοῦ υἱοῦ.

(q) Quis ergo non obstupescat quanta Majestas fit Spiritus Sancti.

(r) Ἡμεῖς μὲντοι γε τρεῖς ὑποστάσεις πεισθώμενοι τυγχάνειν τῶν πατέρων καὶ τοῦ υἱοῦ καὶ τὸ ἀγίον πνῦμα καὶ ἀφύητον μηδὲν ἑτερον τῶν πατέρων ἔστι πεισθόντες ὡς ἐνσεβέστερον καὶ ἀληθὲς περιέμεδα τὸ πάντων διὰ τὸ λόγος θεοπαρόντων, τὸ ἀγίον πνῦμα πάντων ἔστι τιμιώτερον καὶ τάξι πάντων ὑπὲρ τῶν πατέρων διὰ τοῦτο γὰρ μόνων.

and do believe there is nothing unbegotten but the Father; do admit this Notion as agreeable to Piety and Truth, that when all things are said to be made by the Word, the Holy Spirit is the most honourable, and First in Order of those Beings which the Father made by Christ.

Son, and Holy Ghost, and do believe that there is nothing unbegotten but the Father, or that is different from the Father; do admit as pious and true, (all Things being made by the Word) that the Holy Ghost is more honourable than all Things, and in Order or Station, than all Things made by the Father by Christ.

Besides other Faults in your Translation, I must take notice that you turn *πρωτεον* into a Superlative, *most honourable*, in spite of your Grammar, and insert *First* in spite of your Author, in which it is not.

The Import of this Passage seems to be this : That there are Three distinct Persons or Subsistences, (not Substances) viz. The Father, the Son, and the Holy Ghost; and tho' it be true, that there is nothing unbegotten but the Father, and that all Things were made by him; yet 'tis true too, that the Holy Ghost, who is One of those Three Persons, is *more honourable* than all Made or Created Beings, and is in Rank and Station above, or *more honourable* than all Things made by the Father, by or thro' Christ.

But whatever Doubt there may be of Origen's Opinion or Expressions in this Passage, the Account which Pamphilus gives of him is full and clear, and sets forth Origen's Sentiments of the Holy Spirit in Terms indisputable.

Pamph.
Apolog.

(i) P. 760. Origen says, ' He could not find one Word in the Scriptures, by which the Holy Ghost could be said to be a Creature; and yet, of all the Fathers, none were better, scarce so well, vers'd in the Scriptures as Origen.

(k) P. 764. he says, ' That Baptism was not compleat, but by the Authority of the Trinity, that is, by the Naming of the Father, Son, and Holy Ghost; and, particularly, that the Name of the Holy Ghost must be join'd with the Father and Son.

(i) Veruntamen usq; ad præsens nullum sermonem in Scripturis sanctis invenire potuimus, per quem Spiritus Sanctus Creatura esse diceretur.

(k) Salutare baptismum non nisi excellentissimæ Trinitatis autoritate; i. e. Patris & Filij, & Spiritus Sancti cognominacione compleatur, & innato Deo & unigenito ejus Filio, nomen quoq; Spiritus Sancti copuletur.

(1) P. 765. He makes the *Omniscience* of the *Holy Spirit* a Proof of his *Divinity*, saying, 'That as the *Father* and the *Son* knows the *Beginnings* and *Ends* of all Things, so also does the *Holy Spirit*; which is impossible for a *Creature* to do.

I have in a former Place taken notice of your Quotation, p. 35. of *Irenæus*, that the Text in *Genesis*, *Let us make*, &c. was spoke to the *Holy Ghost*, as well as to the *Son*; and you have also cited him for applying the 8th of the *Proverbs* to the *Holy Spirit*; and then, notwithstanding your Notion of the *Creation* of the *Holy Ghost* by the *Son*, if the *Son* was created the *Beginning* of his Ways, and the *Holy Ghost* was also created the *Beginning* of his Ways, then there are *Two* *Beginnings*.

And tho' I have also quoted *Athenagoras* before, I must once more mention what he says, viz. 'The *Holy Ghost* is the *Efflux* of God, flowing from and reflected back to him, as the *Rays* of the *Sun*. Who then would not wonder, that they should be call'd *Atheists*, who acknowledge God the *Father*, God the *Son*, and the *Holy Ghost*, shewing both their *Power* in *Unity*, and *Distinction* in *Order*?

And now surely I may venture to contradict you, and say, that there are some proper and direct *Primitive Testimonies* for the equal *Antiquity* of the *Holy Ghost* with the *Son*, nay, and for his *Coeternity*. For *Athenagoras* and *Irenæus* liv'd in the *Second Century*; *Tertullian*, *Origen* and *Pamphilus* in the *Third*, long before *Arius* broach'd his *Herefy*, or *Athanasius* had *Occasion* to assert our *Faith* in *Opposition* to it; so that you must blot these out of your *Catalogue*, p. 29. of the *Defenders* of your *Doctrine*, and the rest too, if your *Quotations* out of them be like these which I have examin'd; and I have a *Right* to conclude they are no better, till these are justify'd to be true and fair; which, I am confident, is impossible to be done.

I shall now mention some of the *Sacred Testimonies*, which the *Scriptures* afford us.

I have already taken notice of the *Form* of *Blessing* in the *Name* of the *Holy Ghost*, as well as of the *Father* and of the *Son*; and that we are in like *Manner* to be baptiz'd; and of the *Inference* *Origen* makes from the *Omniscience* of the *Holy Spirit*. And *St. Paul* says, 1 *Cor.* c. ii. v. 10. 'The *Spirit* searcheth the deep Things of God; and v. 11. 'The Things of God knoweth no Man, but the *Spirit* of God. Oud 615.

So 1 *Cor.* xii. *St. Paul* reckons up the several *Gifts* of the *Holy Spirit*, in the 7th, 8th, 9th, 10th, 11th Verses; and in the 28th

(1) Sicut Pater novit initia omnium quæ sunt & fines, sic & Filius sic & Spiritus Sanctus sciat id; quod impossibile est omni Creaturæ cognoscere.

he ascribes them all to God; and as he says in the 4th Verse, 'There are Diversities of Gifts, but the same Spirit: So in the 4th and 5th Verses he says, 'It is the same Lord, the same God which worketh all in all.

Rom. ix. 1. St. Paul calls the *Holy Ghost* to witness: This is, swearing by him, which is appealing to him as knowing our Hearts, which God only does. *I the Lord search the Heart, I try the Reins*, Jer. xvii. 10. And 'tis an Act of Adoration due only to Almighty God; and therefore our Saviour forbids us to swear even by Heaven, tho' it be the Throne of God, Matth. v. 34.

Acts v. 3. St. Peter tells Ananias, He had lied to the *Holy Ghost*; and v. 4. he says that by so doing, he had lied unto God.

Acts xiii. 2. The *Holy Ghost* said, Separate me Barnabas and Paul; and v. 4. they being sent forth, preached, v. 5. the Word of God.

These may be sufficient to shew, that there are Sacred Testimonies also asserting the Godhead of the *Holy Ghost*.

P. 1.

And therefore let me expostulate with you, Why you never make him the direct Object of any Doxology at all? For if he be God; if he bestows upon us all other Gifts and Graces, by which we are enabled to do any Service to God, as is evident both by Sacred and Primitive Testimonies, all Acts of Adoration are due to him; and, *ad hominem*, I may say, you especially should not deny this to him; because in the Doxologies, which you quote, you allow this Act of Divine Worship to be paid to Christ, tho' you make him but a Creature; which, if but a Creature, ought not to be paid to him.

Letter to
the Bishop
of London,
p. 5.
Psal. xci.
11.
Mat. iv. 6.
Luk. iv. 10.

There can be no doubt, but that the Doxologies in the Scripture may be piously us'd by any good Christian; God forbid, that they should be call'd *Arian*: But if they, why deny the Divinity of the Lord Jesus Christ, and of the *Holy Ghost*, use these Doxologies in Opposition to the Divinity of Christ and the *Holy Ghost*, and as a Declaration of their Denial of it, then they are *Arians*, or something (I know not what, for you call both *Arians* and *Athanasians* Hereticks) which is not Christian, by wresting and abusing those Scriptures to a Purpose very different from the Doctrine therein expressly asserted and deliver'd to us. The Devil quoted to our Saviour the Scripture exactly in Syllables; but in the Application and Use he made of it, he was still a Devil, a Tempter, and a Liar, as much as from the Beginning.

Heb. x.
29.

Now whatever may be that Sin against the *Holy Ghost*, which our Saviour says shall never be forgiven, surely denying that *Holy Spirit*, reducing this Third Person in the Blessed Trinity to a Creature, and that of a Creature; and doing this despite to the Spirit of Grace, must most of all be a Sin against Him: And tho'

tho' there be a Sin unto Death, for which St. John will not say *1 John vi* that we shall pray, yet in Charity I will hope you are not so *16.* harden'd in it, but that you will find Place for Repentance, and Heb. *xiii.* a Way to change your Mind; and, in order to it, will seek it *17.* earnestly with Tears; and therefore (tho' you value not Anathema *Meſavias* *ma's*, p. 41.) accept of my Prayers, that that Holy Ghost, *το πν.* that Paraclet, that Advocate, who maketh Intercession for us, with Rom. *viii.* Groanings which cannot be utter'd, may give you his Grace to see *26.* your Error, and to repair by a publick Recantation (as much as in you lies) that Scandal, which you have given to all true Christians by so unwarranted and blasphemous a Doctrine.

I should now, according to your Method, sum up the Evidence on both Sides; but when I consider how few Texts of Scripture you have cited, and how strangely you have misconstrued and misapply'd them; and how you have mangled your Testimonies, by leaving out and putting in whatsoever suited your Purpose; I may very justly say, as you do, p. 37. it is not necessary to divide them under Two Heads; for you may be said to have made Evidence, but to have produced none: So that if renouncing your first Faith, into which you were baptiz'd, be a Falling away, and that be a Crucifying the Son of God afresh, I Heb. *i. 6.* doubt we cannot say for the same Reason, for which our Saviour pray'd for them, who actually did crucify him, Father, Luk. *xxiii.* forgive them, for they know not what they do. *34.*

On the other Hand, if the Texts and Prophecies in the Old Testament, which testify of the Messiah, and what he was to be; and if the Opinion and Expectation of the Jews founded thereupon be of any Value: Joh. *v. 39.*

If Revelations from Heaven, the Voice of God the Father bearing Witness of him, the Holy Spirit of Truth, the Assertions of our Saviour himself, and the Writings of the inspir'd Apostles, and their Successors, to the Time of Arius, are sufficient Evidence of Truth:

If Miracles, such as no Man ever did, wrought by his own Power, and in his own Name, raising himself from the Dead, authoritatively forgiving Sins, giving the Holy Ghost and Eternal Life, receiving and requiring from all Men Adoration, and Worship, and Honour, no less than what is paid to the Father, are as good Proofs of his Divinity, as they are of Omnipotency, which I take to be synonymous;

Then the Author and Finisher of our Faith, the Lord Jesus, is eternally God, the God of our Salvation; and we must with joyful Lips praise him, and say, Before thou had'st form'd the World, Psal. *xc. 2.* from everlasting to Everlasting thou art God.

And no less is the Holy Spirit; for which the Authorities and Proofs have been but so little before mention'd, that I need not repeat them.

This

This is the *Faith* which has been *deliver'd to the saints*; this has been *profess'd and taught* for 300 Years after *Christ*, (as the incomparable Bishop Bull hath irrefragably prov'd;) This is what hath been confirm'd by their *Miracles*, and seal'd with their *Blood*; and also of their *Successors*, in Opposition to *Arius* and his Disciples, and in Spight of the severest, and indeed more barbarous Persecution than ever was suffer'd under the most cruel and inhuman *Heathens*. This Seed of the Church has brought forth *Fruit* for these 1300 Years from that Time: In all which long Time, have there been no learned, no pious, unbiass'd Men in the *Christian Church*, in no Part of the World, to rescue our Holy Religion from the *Errors*, which you now impute to it? Were they all, in all these Ages, corrupt and become abominable? Was there none that would do so great good; no, not one? This is a very heavy (think whether it be not also a very arrogant) Charge: Think whether against such a Cloud of Witnesses, a Man may not be suspected to be wise in his own Conceit; especially since one

Acts xx. Apostle has told us, that grievous Wolves will enter in, not
v. 29, 30. sparing the Flock; (and such surely the Arians have prov'd,
and even more than at first the Gnosticks:) And that Men
2 Tim. iii. should arise, speaking perverse Things, to draw away Disciples
6. after them; such as silly Women, or Men weak in Faith: And
Rom. xiv. another Apostle has foretold, that there shall be false Teachers,
1. who shall privily (I wish I had no Occasion now to add Openly)
2 Pet. ii. bring in damnable Heresies. (I am sorry to reckon you among
1. them, as I must by the Description which the same Apostle
gives of them, viz.) even denying the Lord that bought them.

John xvi. And unless that Holy Ghost, who was sent from Heaven to lead
13. and guide us into all Truth, and to teach us all Things, has taught
xiv. 26. you to deny himself; and that you can Evidence your Do-
ctrine, as the Apostles did that, which they did, and we do
profess, by the miraculous Gifts of that Holy Ghost; you must
excuse me, and Mankind will excuse themselves from submitting
to your Authority, and peremptory, ill-grounded Assertions, in
Contradiction of those Apostles, who, we both agree, did write
as they were moved by the Holy Ghost.

And tho' it be one great Blessing and Privilege of the
Jer. xxxi. Kingdom of the Messiah, foretold by the Prophet, and repeated
34. by St. Paul, that all shall know the Lord, from the least to
Heb. viii. the greatest; and the Scriptures were written for this Pur-
11. pose, and are profitable for Instruction; and are able to make
2 Tim. iii. us, and even Children (for literally Timothy, to whom it is
16. said, had known them from a Child) wise unto Salvation; yet
2 Tim. iii. they must be forbid to all Protestants, as well as Papists,
15. who are not so learned and cunning Interpreters of them as
your self and your Friends, lest they should be led by them
Acts xxiv. into that Faith and Worship of their Fathers, which You call He-
20. resy. Bishop Kidder mentions a fabulous Story among the Jews,
That

That when *Almighty God* dictated the first Chapter of *Genesis* to *Moses*, and came to the 26th Verse, *Let Us make Man*; *Moses* was startled, and pray'd him to alter that Expression, lest it might be interpreted of a *Plurality of Gods*; but was answered, *Write as I command you*: So I fancy if you had been the *Amanuensis* to the *Apostles*, you would have propos'd to them to alter those sacred and inspir'd Writings, which so expressly assert the *Divinity* of the *Son* and *Holy Ghost*; and they would have answered you, as *God* did *Moses*, or as *St. Paul* tells the *Corinthians* in the Case of the *Lord's Supper*, *What I deliver to you I received of the Lord*; and as he tells the *Ephesians*, *I must not shun to declare unto you all the Counsel of God*; for there will arise Men speaking perverse Things, &c. and other Foundation can no Man lay, than what is laid, which is *Jesus Christ*.

1 Cor. xi.

23.

Acts xx.

v. 27.

Ver. 30.

1 Cor. iii.

To conclude: *Faith*, says the *Apostle*, is the Evidence of Things not seen, not to be judg'd by our Sense or shallow Reasoning grounded upon it: *Hardly do we guess aright at Things that are upon Earth, but the Things that are in Heaven, who hath searched out? For the more thou searchest, the more thou shalt marvel*, at the infinite Wisdom and Goodness of *God* in visiting his Creatures, till we come to see him as he is, and to know him even as we are known.

11.

Heb. xi. 1.

Wisd. ix.

16.

2 Esdr. iv.

26.

1 John iii.

2.

I pray *God* to enlighten your Eyes, that you may know at least in this your Day the Things which belong to your Peace: And *God* grant that we may meet in Communion with the Church of *God* here, and with the Saints hereafter: That beginning our Praises upon Earth, we may be admitted to join with the heavenly Choir in eternal Alleluiahs, to the Glory of *God the Father*, *God the Son*, and *God the Holy Ghost*, *One God*, *Blessed for ever*. This is the surest Mark, I can give you, of Friendship: And that

1 Cor. xiii.

12.

Luke xix.

42.

Eph. i. 18.

I am

Your Humble Servant,

Burley,
Sept. 23. 1719.

NOTTINGHAM.

F

POST-



POSTSCRIPT.

T H E R E are some Things in your Letter *relating* to this Controversy, but not *properly* the *Subject* of it, which I have not taken notice of in the foregoing Letter, though they seem more particularly address'd to me than all the rest; and therefore I will now tell you what you may expect from me concerning them.

P. 38.

You wish that I may be a happy Means of bringing all the Parts of our 'old genuine Christianity to such a *fair, open* and '*impartial* Examination, as you have propos'd.

If you mean, as you ought, that *Method*, which in *all* Ages has been the Practice of the Church in determining *Controversies*, I heartily concur with you; and we have in our happy *Constitution* that Method *establish'd* by *Law*: The *Convocation* is a Part of the *Parliament*, and as of Right it must be summon'd with the *parliament*; so that *Summons* will be rendred *insignificant* and *nugatory*, if they are not permitted to *sit* and *act* in taking Care of that Flock of Christ, of which the *Holy Ghost* has made them *Overseers*, and which the *Laws* of the Land have committed to them; especially at a Time when the *Doctrines* of our most holy Faith, and the *Apostolical Institution* of the *Government* of our Church, are so virulently attack'd, and in so open and insolent a Manner.

It was the Advice of *Mecenas* to *Augustus*, never to suffer any Innovation in Religion; because the Peace of the State depended upon it: That Prince had Peace in all the World; but what *Disturbances*, what *Miseries*, *Innovations* in Religion have caus'd in this Nation, the History of the last Age informs us sufficiently; and how *fatal* the *Fends* and *Animosities*, occasion'd by the *Pretenders* to Religion, in this may be, no Man can foretel, every good Man fears.

Now whatever ill Use has been made of the Text for suffering the *Tares*, which were sown by the Enemy, to grow up with the *Wheat*; yet surely we are not to lay our selves to sleep on purpose to give the Enemy an Opportunity to sow them. The *Jews* reckon

reckon they are forbid even by the Law of *Moses* to revile the Gods of other Nations, which were no Gods : But that the Son of God, whom we, and all *Christendom*, adore as the God of our Salvation, should be revil'd, trampled upon, and put to open Shame by those of our own Nation, in Contempt of the Laws of the Land as well as of God, uncontroul'd, without any *Animadversion*, without giving the proper Champions of our Faith an Opportunity to refute and reclaim them from their Errors, is so unaccountable a Proceeding both in *Prudence* and *Religion*, that I will hope a speedy Remedy will be apply'd to it ; and that those, who are in Authority, will free themselves not only from the Suspicion, but from the real Guilt too of being Partakers of other Men's Sins ; for, *qui non prohibet, cum potest, jubet* : And therefore that they will advise his Majesty to give the Fathers and Pastors of our Church Leave to speak for themselves, and indeed for the King : For Defender of the Faith is not an empty Title. The Defense of the Church of England, and the holy Religion profess'd in it, is the Foundation of the Revolution, and of His Majesty's Succession to the Throne. And, after all our Experiments, this Church will be found to be, as was said of the Sanctuary, *The Excellency of our Strength*, and indeed of all the Protestants in Europe ; who, as much as they want our Support, will have little Reason to think we shall be much concern'd for them, with whom, in some Points we differ, if we shew but little Zeal for our common Christianity, in which we agree.

Ezekiel
xxiv. 21.

By what I have now said, and in the foregoing Letter, you may easily conclude, what my Opinion will be of your Demand of an open Toleration : If the Lord Jesus be a Creature, and you worship him, 'tis Idolatry : If he be God, and you deny him, 'tis Blasphemy. And what Punishment Almighty God ordain'd for both these Sorts of Offenders you know. What Texts have you to quote for an Exemption from those Penalties ; or, at least, such as the Laws of the Land inflict ? What can we say in Conscience for an Indulgence, and thereby, in some Measure, establishing these Iniquities by a Law ? When the Jews assaulted the Christians, and were beaten * even before the Judgment-Seat, 'twas no small Reproach to Gallio, that he cared for none of those Things. Shall the States of the Realm out-do that stupid Governor, and even countenance, nay authorize Assaults upon the Lord Jesus himself ? Thus we should expose our selves to that severe Rebuke, *These are the Wounds, which I receiv'd in the House of my Friends*.

* i. e. By
the Greeks.
Acts xviii.
17.

Zech. xiii.
6.

But if this were not the Case, with what Face can Arians ask such Favour from any who have ever read the History of their Barbarities ? I might say, They have taught us a Lesson against themselves ; but I am far from inferring from thence a Retaliation ; but surely 'tis a prudent, and, in this loose Age, a necessary Caution, not to admit such Enemies within

within our *Walls*, nor make it possible for them ever to be in a Condition to practise the like again.

As for that wonderful Book, as you call it, p. 40. '*The Apostolical Constitutions*', by which you would have the *Doctrine*, '*Discipline, Government, Worship and Canons of the Church*' amended; or rather that it might be admitted entirely as an '*Original Rule and Standard*' in these Matters: I am not learned enough to argue from Authorities that This is not *genuine*; but I have some Things against the Use You have made of it, and which you desire *others* and the *whole Church of God* to do too.

P. 40, 41. You your self say, p. 41. That you believe it to be *genuine*, and for the *main* uncorrupt. I cannot well reconcile these Two: For if there be any *known* Corruptions in it, then it is not *genuine* and *Authentick*; or at least it must be purg'd of those *Corruptions*, before it can be of any *Authority*: And how shall we distinguish them? I know you have a short Rule for it, *viz.* Whatever does not *suit* with your *Opinion* is *corrupt*; and by the same Reason, whatever does not suit with your *Adversaries Opinion*, must be judg'd by *them* to be *corrupt*: And at this Rate the *whole* must be laid aside; and indeed it is very fit it should be so.

For how can *This* be a *Rule and Standard*, which must it self be try'd by some *other Rule*, before it can in Reason be admitted to be so? And it in the *Scriptures* the *Whole Counsel of God* hath been made *known to us*; if, as in the 6th Article of our Church, *they contain All Things necessary to Salvation*, or as St. Paul says, *are able to make us wise unto Salvation*, What need have we to seek for another Rule? Or to heap to our selves Teachers, having itching Ears? For 'tis, as St. Paul tells us, an *Evidence*, that we will not endure *sound Doctrine*.

But I will suppose your Quotations out of this Book, (for I have not compar'd them) are, not like your *other* Quotations, but, in *all* Respects, *right and fair*: Then if *these* are *inconsistent* with the *avow'd* Writings of the *Apostles*, as *most* certainly they are; Which of the *Two* shall a Man, that is to form his *Faith*, be guided by? Those Writings which are acknowledged by *Both* to be *genuine*, and *written by Inspiration*; or *those*, which are *controverted*? The Choice is *Ealy*; and besides the *genuine* *Scriptures* being *first written*, St. Paul says, tho' an Angel from Heaven should preach any other Gospel than that which we have preach'd unto you, *Let him be accursed*.

Gal. i. 8.

But suppose you could answer every Objection to this wonderful Book, (which I am confident you cannot as a Scholar; and I am sure you cannot reconcile or maintain the Contradictions in it to the *true* *Scriptures*) I pray you to consider the *Consequence* of it, and the *Mischief* you do to *Religion* by the Attempt of it; for the *genuine* *Scriptures* and *this Book* cannot both be *true*; but if both be asserted and made out to be of equal Authority, the *Consequence* must be (and *wicked Men, Atheists* and

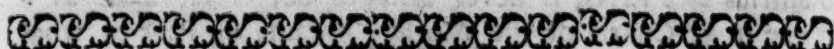
and Deists will not fail to infer it) that we must believe *neither*; for tho' *one* Part of a *Contradiction* must be *true*, yet a Witness, who affirms *both* Parts, is never *believ'd*, but is set *aside* as a *false* one in *all* Courts of the World; because *one* Part of what he says must be *false*; and there can be no Reason or Obligation from him to believe *one* Part of what he says more than the *other*: So that if the *Apostles* have really *writ* or *dictated* both the *sacred Books* and the *Constitutions*, they must lose all Credit of *Inspir'd* Writers, and consequently you have furnish'd a sufficient Argument to set aside *all* reveal'd Religion: So that I may justly say of this Book, as the Roman Prætor *Petillius* did of That of the Laws of *Numa Pompilius*; which, like *This*, was dug out of Rubbish; that it was fitted only to dissolve all Religion; or rather that *This* forms a Religion that is it self fit to be dissolv'd, and therefore should be burnt, as That was by the Senate, rather than brought into the Canon of the *Scriptures*, which we are sure are the *Word of God*.

Liv. l. 40.

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Gal. vi. 14.
1 John ii.
22.1 John v.
10.

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